AWAY FRO ME, YE WICKED, FOR I WIL KEPE THE COMMANDEMENTS OF MY GOD. Psal. 119. Deffe. 115

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Of the Imitation of CHRIST,

Three, both for wisedome, and go
lines, most excellent bookes, made
170. yeeres since by one THOMAS
of KEMPIS, *and for the worthi-*
nes thereof oft since translated
out of Latine into sundrie lan-
guages by diuers godlie
and learned men.

Now newlie corrected, translated, and
with most ample textes, and sentences
of holie Scripture illustrated by
THOMAS ROGERS.

Iohn. 14, 16.
I am the waie, the truth, and the life.

Mark. 8, 38.
Whosoeuer will folowe me, let him forsake him
selfe, and take vp his crosse, and
folowe me.

1. Cor. 11, 1.
Folowe me, as I folowe Christ.

Imprinted at London, by Henrie Denham,
dwelling in Pater noster Rowe, at the
signe of the Starre.
1584.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI;
THOMAS ROGERVS
HOS VERE QVIDEM AVREOS DE
CHRISTO IMITANDO LIBEL-
LOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLI-
CIBVS. SS. SCRIPTV-
RAE SENTENTIIS
INSIGNITOS, IN
GRATI ANIMI
TESTIMONI-
VM CONSE-
CRAVIT.

* *
*

The first Epistle of the translator touching Christian imitation in general, to the faithful Imitators of our Sauior Christ in England, S.

WHo entereth into a due consideration of mans nature, shal easilie perceaue that most strangelie it is addicted vnto Imitation, and though in truth, we should liue by lawes not by examples, that examples doo more moue, than doo lawes, seruants in a familie, soldiers in an armie, subiects in a Common-weale maie confirme what I saie. For seruants wil imitate their masters, soldiers their captaines, subiects their gouernors [a], be they good, be they bad, yea get they praise or get they infamie, profit or hurt thereby, thinking their liues to be a law, and that to be wel done, which is done after their example [b].

Man by nature is giuen to imitation.

[a] Eccles. 10. verse. 2.

[b] Hieron. in Epist. ad Heliodor.

I Whereby I do note, first, that they

should haue great regard vnto themselues, who are anie waie, either for birth, or for office, or for calling, whether it be spiritual or temporal better than other men. For they cannot sinne without great hurt and danger to the Common-weale, saie I of them, as once spake Cicero *of iudges* [c]. *Whence it is, that* mightie men shal mightilie be tormented [d].

[c] Cic. Act. 2 in Verrem.
[d] Wisd. 6, 6.

2 *Secondlie, that, seeing our nature is such, we are to take special heede whom we folowe, or imitate. For euerie one maie not be folowed; neither shal the vngodlie behauior of others excuse vs before God. For* we must al appeare before the iudgement seate of Christ [e] to receiue according to our own deeds [f]. *The licentious life of the Magistrate shal not quite the subiect, if he liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if he be vngratious; nor the il conuersation of the preacher, be a cause to saue the hearer, if he be vngodlie. For* that soule that sinneth, *be he what he be maie,* shal die [g].

[e] 2. Cor. 5, verse. 10. Reue. 22, 12
[f] Psal. 62, 12 Mat. 16, 27. Rom. 2, 6.
[g] Ezec. 11, verse. 4.

Who are to be folowed.

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a Christian Imitator. In oratorie imitation two sorts of examples

then

there be one alwaies, and most necessarie to be folowed [h] the other but sometime and in some things, The example alwais necessarilie to be folowed of an Orator is among the Grecians Demosthenes, Cicero among the Latins: they who are but sometime, and in some things to be folowed, are Poëts and Historiographers.

So in Christian imitation two sortes of examples there be: one to be folowed and that both necessarilie, and alwaies, which is our Sauior Christ; the other but sometime, and in some things, as are good men and women, whether they be aliue or dead.

Strange perhaps it may seeme, that the good but somtime and in some things should be imitated. Yet is it not so strange as true. For euery example of theirs may not be folowed of vs. For the better conceiuing whereof, it is to be noted that foure sortes of examples, yea of the elect, and righteous we maie reade of in the holie Scriptures.

1. The first we may behold to imitate: as Abrahams faith [i]; Iosephs chastitie [k]; Dauids zeale [l]; Tobias pitifulnes toward the poore [m]; and such like wherewith the Bible is most singularlie repleniſhed.

[h] Sturmius in ca. 1. lib. 2 sui de Imitat. Orat.
Oratorie Imitation.
Demost.
Cicero.
Poëts.
Historiographers.
Christian imitation.
Christ alwaies to be folowed,
Good mē but somtime and in somthings to be folowed, and why?
Four sorts of examples of good men mentioned in the holie Scripture.

[i] Gen. 15, 5, 6. Rom. 4, 9. 10. &c.
[k] Gen. 39, 7. 8. 9, &c.
[l] Psalme. 119, 14, 20, &c.
[m] Tobit. 1, 16. 17. 18. Tob. 2, 2, 3, 4.

n Heb.6,12. o Nomb.20 verse. 12 Nomb. 27, verse. 14. Deut.32,51. 52. p 2.Sam 11, verse. 2, 3. 4. 5. q Matt. 26, verse. 69 70, &c. r Luke. 22, verse, 24. 25.&c. s Phil. 2,12. t Deut. 34, verse.1.&c. 4. 5. u Nomb. 20 verse. 25 26. Nomb. 33, verse. 38. x 2.Sam. 12, verse. 10. 11. 2. Sam. 16. verse 22. y Lu.22,16 z Ma 10,42 Luk.22,25. 26.&c.

These are set before vs, that we should not be slouthful, but folowers of them n which through faith & patience inherit the promises.

2 *Other examples there be, which are wicked: as the incredulitie of Moses and Aaron o: the adulterie of Dauid p, Peters denial q, the ambition of the Apostles r &c: which are placed before vs but for diuerse ends. First to keepe vs from that vaine opinion, which in these daies hath mightily crept into the minds of manie, that the elect and regenerate sinne not. For that ech of these, yea and all these too were elected, I thinke the most fantasticall will not denie, and yet that they sinned in most hainous manner is apparant.*

Secondlie to make vs the more warelie to looke vnto our footing. For, if they so highlie in Gods fauor, & so singularlie adorned with his heauenlie gifts, did fall and defile themselues so filthilie with sin, with what great feare and trembling ought we to make an end of our saluation s, who are nothing comparable in spiritual gifts vnto them; least as God either punished (as he did Moses t, Aaron u, and Dauid x with temporal punishment) or reproued (as Peter) y, and the Apostles z) them to their amend-

ment

ment: so he punish vs eternallie to our vtter confusion!

Thirdlie, though we sinne, that we neither go on foreward, and proceed in wickednes, nor desspaire of Gods mercie, no more than they did. For the Lord is rich ouer al [a] that cal vpon him, & repent. *Therefore ought no man to desspaire.* For it is a true saieng [b] and by al meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners [c], *wherebie manie haue attained mercie,* vnto the ensample of them [d] which shal in time to come beleeue on him vnto eternal life.

Last of al they are set before vs to this end, that as God is merciful; so should we be [e]. *And as he is readie to receiue such into fauour as repent* [f]: *so should we be merciful towards al men* [g], *that in his iudgement, we maie find mercie* [h]. *Wherbie certaine both Heretikes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued* [i]; *and Atheists, as Machiauel, & his fauorers, who think that iniuries receiued should neuer be forgiuen* [k], *are confuted.*

3 *Other things were wel done by good men in times passed, which in these daies*

a. 5. cannot

[a] Ro. 10, 12
[b] 1. Tim. 1, verse. 15.
[c] Matth. 9, verse. 13. Mark. 2, 17.
[d] 1. Tim. 1, verse. 16.
[e] Luk. 6, 36
[f] Luke. 15, verse. 20. 21. Eccius. 2, verse. 18. 19. 20. 21.
[g] Matth. 18. verse. 21. 22. Matt. 5, 44. Luke. 17. 3 4.
[h] Mat. 5, 7.
[i] Cypr. lib. 4. Epist. 2. Epistol. Euseb. lib. 2. cap. 43.
[k] Theorem. 6. lib. 3. Cõment cõtra Machiauel. page. 314. 315. 316, &c.

l Leuit. 12, 2. 3. cannot be followed of vs without offense to God. As they circumcised their male m Actes. 15, verse. 1. 5, &c. children the eight daie [l], which is vnlawful for vs to doo [m]; they offred sundrie, and manie sacrifices, I meane blodie Gal. 5, 1. n Leuit. 17, verse. 3. 4, &c. sacrifices, vnto the Lord [n], we maie not Leuit. 22, 17. 18. 19. &c. so doo [o], one brother in those daies mar- o Colosse. 2, verse. 20. ried the wife of an other [p], so to marrie Hebr. 9, 1. Heb. 10, 1. 2, &c now were incest.

p Deut. 25, verse. 3 6, &c. Ruth. 4, 3. Mat. 22, 24. 25. &c. Mar. 12, 19. 20, &c. q Gen. 22, 1 2. 3, &c. r Exod. 12, verse. 35. 36. f Gen. 22, 1, Exod. 11, 1. 2.

4 Finalie some deeds we maie reade of which were singular, such as neither we may, nor others in those daies might folow without the special and extraordinarie motion of the holie Spirit. As was Abrahams readines to kil his owne and onelie sonne Isaac [q], as likewise was the spoile which the Iewes made of the Aegyptians by deteining their iewels of siluer, and iewels of gold [r]. The doing whereof was commendable in them, because they were commanded [f], but most damnable should be in others, for that there be commandements to the contrarie [t], but none to doo so.

Whereby it is apparent that good men are not in al things to be imitated. But as S. Paule would be so folowed, as he folowed Christ [u]: so should they be.

t Deut. 5, 17. Exod. 20, 13. Mat. 5, 21. Deut, 5, 19. Exod. 20, 13. Rom. 13, 9. u 1. Cor. 11, 1.

There-

Therefore our Sauior is the example of vs to be folowed, and that alwaies, and necessarilie: alwaies, for that he was most perfectlie good [x]; *and necessarilie, because both himselfe* [y], *and his Apostles* [z], *haue commanded vs to doo soo.*

But here mistake me not I beseech you. For albeit I saie our Sauior Christ is alwaies, yet do I not saie in al things: and though necessarilie to be folowed; yet not as he was God. For he fasted fourtie daies and fourtie nights [a]; *he rebuked the waues of the sea, and the winds, and they ceassed raging* [b]; *he walked on the sea as on drie land* [c]; *with seuen loaues and two litle fishes he fed foure thousand men* [d] *besides women and children* [e] *at one time; at another, with fiue loaues and two fishes, he fed about fiue thousand men* [f], *beside women and children* [g]; *he restored sight to the blind* [h]; *health to the sicke* [i]; *to the dead life* [k]; *and manie other miracles by the almightie power of his Godhead he wrought, which are vnimitable (as I maie saie) of mortal man. In so much as they offend greatlie, whether they doo it of superstition, as Papists; or of meere zeale, as did the god of*

Christ alwais necessarilie to be folowed, & why?

x Esai. 53, 9. Iohn. 8, 46. 1. Pet. 2, 22. 1. Iohn. 3, 5.

y Mat. 11, verse. 29. Iohn. 13, 15 34. Iohn. 15, 12.

z 1 Cor. 11, verse. 1. Ephes. 5, 1. 2. Philip. 2, 5. 1. Pet 2, 21.

a Mat. 4, 2.

b Luk. 8, 24. 25. Mark. 4, 39.

c Matth 14, verse. 25.

d Mar. 8, 9.

e Matt. 15, verse. 34. 38.

f Ioh. 6, 10.

g Matt. 14, verse. 19. 21.

h Matth. 9, 27. 21, 29. &c. Matth. 4, 23, 24. Mat. 9, 35. Mark. 5, 35. 41, 42.

i Matke. 5, 25, 26, &c.

k Iohn. 11, 43, 44.

Nor-

Norweigh [1], who dare enterprise to imitate our Sauior in anie thing which he did miraculouslie as a God. My reason is, because there is neither commandement that we should, nor example of anie disciple or apostle in holie Scripture that would, or durst so doo. For we are not commanded to make a new world, to create things visible or invisible; no nor in the world to doo miracles, and to raise the dead, *said Augustine* [m], *and so doo I.*

Our Sauior Christ therefore in those things which he did as a God must religiouslie be worshipped; and followed zelouslie in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God [n]*: he that doth that which Christ did as a mã, doth folow Christ as a Christian should.*

What that is, this booke at large most notablie, and Bernard in few words dooth showe, namelie [o], to abhor the vanitie of the world, and that couragiouslie; For Iesus, because he would not be elected a king, fled fro the multitude: to repent, and that hartilie; For Iesus was killed as a lambe: to haue true charitie; For Iesus praied for his enemies.

[1] *One so called for his fasting 40. daies, which he did more than once: of whom John Wierus in a treatise of his De ieiunijs Cõmentitijs, pag. 125.*

[m] Auguſt. de verbis Domini. *Wherein Christ is to be imitated.*

[n] Theodor lib. de Actiua virtute.

[o] Bernardus li. Sent.

I *And*

1. *And hereunto we are moued, as by the commandements both of Christ himselfe, and of his apostles Paule and Peter, of which afore: 2. so partlie because we are called Christians*; but Christians haue their name of Christ, therefore it is meete, that as they be coheires of his name, so they should be folowers of his holines, *so Bernard* [p]; *and* No man is rightlie called a Christian, who to the vttermost of his abilitie doth not resemble Christ in his conuersation, *so Cyprian* [q]: *finallie*: Who doth not imitate Christ, may wel be called a Christian, but he is none, *so Augustine* [r]. For what doth it profit thee to be called, what thou art not, & to vsurpe a strange name? If thou loueſt to be called a Christian, shew the fruits of Christianitie, and then wel maist thou take the name of a Christian vnto thee, *said the same Augustine* [s], *3 partlie for that he is our God. Therefore is it our parts to imitate him, whom we worship and serue. 4 partlie, because we are by nature giuen to imitation Wisedome would therefore we should imitate the best, 5 And partlie because we are Englishmen, who of al other people are most famous,*

Reasons why we should imitate, or folow our Sautour Christ.

[p] Bern. lib. Sent.

[q] Cyprian de 12. abusionibus.

[r] August. de vita Christiana.

[s] In the foresaid place.

mous, and infamous too for imitation. A shame were it therefore for vs to imitate so painefulie as manie doo in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in Physick Galen for worldlie wisedome, yea to imitate, as most doo, the French in vanitie, the Dutch in luxurie, in brauerie the Spanish, the Papists in idolatrie, in impietie and al impuritie of life the Atheists, and not to folowe our Sauior Christ in heauenlie wisedome, and in al godlines of maners.

That we maie so do, he from whom euerie good gift, and euerie perfect gift doth come[t], the Father of lights grant, who with the Sonne, and holie Ghost, be praised euermore both in our harts, mouths, and conuersation, that others seeing our good works maie glorifie our Father which is in heauen[u] Amen.

[t] Iam. 3, 17.

[u] Matth. 5, verse. 16. 1. Pet. 2, 12.

Farewel in him whom we are to folowe, the 30. of Iulie,

An. 1580.

Tho. Rogers.

¶ A ſecond Epiſtle *concerning the tranſ-* lation and correction *of this booke.*

Sebaſtian Caſtellio hauing tranſlated this booke into Latine, thought it good by waie of Preface to giue ſome reaſons, both why he had tranſlated the ſame being in Latine alreadie; and why ſo he had tranſlated it, leauing ſomewhat of the Autor out.

The caſe ſtandeth with me as it did with *Caſtellio*. Therefore am I to yeeld ſome reaſons, both why I haue tranſlated this booke into Engliſh being in Engliſh alreadie; and why ſo I haue tranſlated it, leauing ſomewhat out, as I haue done.

For the firſt I ſaie, that neither is my doing for noueltie ſtrange; nor am I (as I truſt) to be reproued therefore. For both I haue examples of good men in al ſciences, and profeſſions, who to their great cõmendation haue done the like; as maie witnes the ſundrie and diuers

uers interpretations of the works of *Ariſtotle* and *Plato*, for philoſophie; of *Demoſthenes* & *Iſocrates*, for Oratorie; of *Galen* and *Hippocrates*, for Phyſick; for Diuinitie, of the ſacred Bible: and alſo I haue taken the tranſlation thereof vpon me, not ſo much to tranſlate, as to illuſtrate the ſame with places of ſcripture. For doubtles great pitie was it, that a booke ſo plentifullie, or altogether rather fraighted with ſentences of the Scripture, was either no whit, as in ſome, or no better, as in the beſt impreſſions, quoted. Beſides I haue not onelie ſhewed the chapter, but the verie ſentence alſo of euerie chapter, where what is written maie be found: a thing which, that I heare of, none afore me hath done. The bringing of which to paſſe, how painefull it hath bene to me, he alone can beſt report, who either hath done or doth goe about the like; how not comfortable onelie, but profitable beſides it wilbe to others, they ſhall finde that zealouſlie doo reade the ſame.

And this whatſoeuer I haue done, was taken in hand at the motion of

the

the Printer hereof; whoſe zeale to ſet foorth good bookes for the aduancement of vertue, and care to publiſh them as they ought to be, would ſome printers followe, neither would the ſale of good works be mard manie-times for lacke of wel handling; nor vaine and vile books to the diſhonor of God, the infamie of this land, the confirming of the wicked in naughtines, and alienating of the wel diſpoſed from vertue, I ſaie, to the diſcredit of the Goſpel, and abuſe of printing would not dailie be ſo broacht as they are.

In which my tranſlation I haue rather folowed the ſenſe of the Autor, than his verie words, in ſome places; the which alſo I haue ſtudied, as nigh as I could, to expreſſe by the phraſe of the holie Scripture, ſuppoſing it to be a commendation, as to *Ciceronians* to vſe the phraſe of *Cicero*: ſo to Chriſtians moſt familiarlie to haue the words of the holie Scripture in their mouths, and books.

Now touching my correction, I truſt no goodman will miſlike the ſame. For I haue left out nothing

but

but what might be offenſiue to the godlie. Yet is it neither for quantitie much, nor for number aboue foure ſentences. The firſt whereof is this [a] *Hoc ſignum crucis erit in cælo, cùm Dominus ad iudicandum venerit.* According to *Caſtellios* tranſlation: *Atque hoc erit ſignum crucis in cælo, cùm Dominus adiudicãdum veniet.* In the Engliſh copie ſet foorth by *Edward Hake*, thus, *And this ſigne of the croſſe ſhal be in heauen, when the Lord ſhal come to iudge the world.* Which ſentence, for ſomuch as I ſee neither the ſcripture, nor anie good writer dooth confirme the ſame, I haue left out altogither.

[a] *In the ſecond booke, chapt. 12. in the beginning almoſt.*

The ſecond is this [b], *Sed nec inimicum Diabolum timebis, ſi fueris fide armatus, & Ieſu cruce ſignatus.* According to *Caſtellio, Quin ne Diaboli quidem inimicitias timebis, ſi fide armatus, & Ieſu cruce ſignatus eris.* In the Engliſh tranſlation, *Naie thou ſhalt not feare the enimitie of the Deuil neither, if thou be armed with faith, and marked with the croſſe of Ieſus.* What needs theſe words, *And marked with the croſſe of Ieſus*? I haue therefore not mentioned them.

[b] *In the foreſaid chap.*

The

The third is [c], *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to *Castellio, Neque enim in copia voluptatum & consolationum situm est meritum nostrum, officique profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our dutie consisting in plentie of pleasures and comfortes, &c.* Which I haue thus Englished, *Neither doth our comming forward consist in the stoare of pleasures, and comfort, &c.*, leauing out the worde merit. Because both the scripture is cleane against our meriting, and the Autor too in manie places [d] condemnes the same.

The fourth [e], *Sed neque qui nunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cœleste regnum poterant intrare.* According to *Castellio: Quinetiam qui tunc iusti, seruãdiq; erant, y ante supplicium tuum sacræq; mortis meritum in cœleste regnum intrare non poterant.* In *Hakes* translation, *Naie also euen those who then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merit*

[c] *In the same chap.*

[d] *As most principallie in the third booke chap. 26, chap. 52. pag. 627. chap. 58.*

[e] *In the 3. booke chapt. 20 in the midle thereof.*

merit of thy precious death. Whe
then were they? In hel? I thin
none wil ſaie it. In Abrahams b
ſome, as ſome [f], in *Limbo patru*
as other Papiſts [g] doo ſaie? but th
wil not eaſilie be prooued. Where
fore as that which otherwiſe migh
offend the godlie, I haue clean
omitted, and left out that ſentenc

And as I haue ouerpaſt with
out mentioning theſe, which ſauo
of ſuperſtition: ſo haue I adde
ſome godlie ſentences, which hau
bene omitted both by *Caſtellio*, an
ſuch as followed him, as may ap
peere both in the 47. according t
Caſtel. as in mine the 48. chap. with
in three ſentences of the begin
ning; and alſo in the 63. as in min
the 64. chapter ſomewhat after th
midle thereof.

So that I maruel, both why theſ
were omitted, and the reſt not a-
mended by ſuch as haue taken th
tranſlation of this booke vpon
them. I graunt they haue done the
dutie of tranſlators: yet ſure I am
they haue neglected a greater du-
tie than of tranſlatorſhip. For my
part I had rather come into the
diſpleaſure of man, than diſpleaſe
God

[f] *Catech. Tri-dent. vpon theſe words of the Creede, Deſcendit ad inferos.*

Bern. in feſto omnium Sanct. ſerm. 4

[g] *D. Tho. in 4. diſt. 45. q. 1. Art. 3. Iauellus philoſoph. Chriſt. p. 8. Tract. 4. cap. de locis infœlicium damnat.*

God; and rather moue the obſtinat heretike, than offend the weake & ſimple Chriſtian.

It maie be obiected, that I might haue giuen ſome note by the waie, and ſo let them paſſe; as doth *Eraſmus* in his tranſlations. Surelie *Eraſmus* might better do ſo in Latine than I maie in Engliſh. For aſmuch as moſt are learned, & haue iudgement which read his; and I doo that which I doo for the ſimpler ſort. And were other bookes, that I could name, excellent for manie good points, yet for ſome things ſuperſtitious, purged and corrected, ſure I am, both God would greatly like thereof, and manie men would then reade them, who now reiect them; and much profit would be reaped, whereas now there is either litle or no profit at all taken.

One chapter you ſhal find in this my tranſlation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. Foraſmuch as it comprehendeth partlie a thankeſgiuing vnto God for his benefits; and partlie a commendation of charitie, which aptlie, me thinks, makes

makes two chapters.

Nowe he, who principalie bo
ſtirred the Autor to make t
booke, and me to doo what I ha
done, euen God almightie gran
that both you, and I, and
euerie of vs maie vſe
it to the comfort
of our ſoules,
Amen.

Yours in Chriſt

Tho. Rog

A godly preface made *by him, whosoeuer he was,* that translated this booke *out of the Latin tongue* into French.

IF this booke, which cõcerneth the following of Christs example, haue heretofore yeelded some frute to such as haue giuen them-selues to the reading thereof; I thinke it will yeeld no lesse hereafter, speciallie now that it is rid and clensed from a number of imperfections that were in it afore.

And although it be apparent, that the conuersation of such as cal them-selues Christians, is wonderfullie corrupted: yet notwithstanding becauſe God is so good, that he wil euermore drawe some one or other of an infinite multitude from it: it maketh me that I am not altogether out of hope.

Againe, like as in great and sore diseases, al the best remedies that can be deuised, are wont to be applied with al speed: euen so the more we see wickednes and vngodlines to abound, the more ought we to consider by what meanes they may be remedied, that some maybe saued among so many thousands, which are hardharted and enemies to al good warnings.

It must needs be granted, and experience prooueth it sufficientlie: that there was neuer anie age, wherein Christians haue

haue bin more out of order, nor haue ha
leſſe regard of godlines, than they ha
at this daie; yet notwithſtanding, th
ought not to bar vs frō hoping that G
will draw ſome continuallie to himſel
On the other ſide, like as among a gre
ſort which are ſtriken with extreme ſic
neſſes & diſeaſes, ſome do alwaies ſca
as it pleaſeth God: ſo is it to be hope
that among an infinite number of fal
Chriſtians, God wil touch ſome to bri
them backe from the filthines & cor
ptions of the world, and to lead them
the fearing of himſelfe.

Moreouer it is not to be doubted, b
that God hath alwaies ſome ſeruants
his, as it were couered vnder the gre
number, which by the power of his ho
ſpirit, doo liue continuallie in al puren
& vndefilednes, without cleuing or co
ſenting to the vngodlines & diſordere
nes of the wicked.

And this is it which confirmeth me
my hope, that this little booke ſhal n
be vnprofitable nor fruteles.

Neuertheles, this booke is not ful
great cunning, nor beutified with flowe
of humane wiſedome, neither doth it d
courſe or treat of high or darke thing
neither is it ſtuffed with ſubtil queſtio
and arguments, nor indited with eloqu
ſtyle, as thoſe commonlie be which a
propounded and ſet forth to the worl
rather for boaſting & vaine-glorie ſak
than for anie deſire to doo other me
good. This booke is plaine, and witho
anie great gaineſſe, but yet ſo ful of goo
a

and wholsome instructions, that I dare wel auow, that whosoeuer readeth it with a right disposed mind, without respect to anie other thing than God and the saluation of his owne soule, which is the onlie marke that we must leuel at: he shal reape singular profit thereby. *Profit of this booke.*

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre, to quicken and waken me vp fro my slothfulnes and dulnes, and to kindle in me a desirousnes of his seruice; and I hope that the like shal befal to al such as shoote at none other marke, but to knowe, feare, and loue him with a pure, right meaning, and single mind; and to leade a holie conuersation before him.

And in good sooth, it may wel be said, that vnto true Christians, good and holie bookes are as ladders to climbe vp to heauen; as sparks to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to staie vp their faith, that it may increase. *Good booke as ladders to climbe vp to heauen.*

I speake of true Christians. For as for them that are Christians but in words and ceremonies: some of them be so bereft of al true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auaileable and necessarie to the wel instructing of them in the truth, and to the training of them to some godlie behauior, but are wholie giuen to the things of this life, as though there were none other after it: And othersome haue their minds so tyed to the letter, that they can make none ac-

count of anie other bookes, but ſuch as may make them skilful, eloquent, ſharpe-witted, and ſubtile, and conſequentlie woonderful among men, deſpiſing al ſuch works as may make them better, by mooving them to the exerciſes of their profeſſion. And of this ſort the number is verie great nowadaies; of whom nothing can be ſaid, ſauing that (as the Apoſtle ſpeaketh of them) they can wel enough ſay with their mouth that they knowe God, but in their deedes and workes they renounce him [a].

[a] *Tit.* 1, 16.

And trulie we be come to a time, wherein we be more giuen and more haſtie to reaſon and diſpute of our religion, than to be religious in deed; more giuen to make great and large diſcourſes of it, than to put it in practiſe, and to ſhew the truth and purenes of it by our holie conuerſation; & at a word, more giuen to talke than to doo: inſomuch that we may wel perceiue, that the Chriſtian profeſſion is nothing elſe nowadaies, but a lip-wiſedome, and a skil to hold talke among ſuch as make their vaunts of it.

But what? do I terme it a lip-wiſdome? Nay, would God it were not rather turned into a fleſhlie and licentious looſenes! as we may partlie ſee alreadie by too manie effects thereof.

But ſo doth it alwaies befal to ſuch as hauing receiued Chriſts doctrine, applie not themſelues foorthwith to the forſaking of themſelues, without the which it is not poſſible for vs to be Chriſts true diſciples [b]. For as the light cannot match

[b] *Matt.* 16, verſe 14.

with

with darknes [c]: ſo cannot Chriſts Spirit match with ſin and the luſts of the fleſh: inſomuch that if the practiſe thereof be omitted, there is none other thing to be looked for, but a kind of libertie, whereby men ſhaking off al yoke, ſhal giue them ſelues ouer to al euil, & ſooth themſelues in their ſinnes. Not that they keepe not ſtil ſome outward ſhew and countenance of godlines: for vnles it be ſome Epicures and godles men, they neuer proceede ſo far as to doo away and to giue ouer al ſeruice of God.

[c] *2. Cor. 6. verſe. 14.*

But yet are al ſuch ſhewes and outward countenances in vaine, & of none account before him which requireth mens harts [d], and contenteth not himſelfe with the onelie outward deeds [e], wherewith notwithſtanding they thinke to quiet their owne conſciences, and to auoid the feeling of Gods wrath for their ſinnes: which thing may wel ſerue for a time in the behalfe of the ignorant, and of ſuch as haue no better skil, but as for thoſe which knowe wherein the ſeruing of God conſiſteth, they cannot but be maruelouſlie abaſhed, if they fal to examining of their owne wicked conuerſation.

[d] *Deut. 6, 5 Mat. 22, 37*
[e] *Iohn. 4, 22 23.*

For then there is no ceremonie (how faire a ſhew ſo euer it beare, no not euen though it be of the number of thoſe which God hath inioined for the keeping of order in his Church) that can ſatisfie the conſcience which is trobled with the feeling of it owne ſinne, and make it ſure before the iudgement of God, who wil not iudge vs according to ceremonies, but ac-

f 2.Cor.5,10 cording to our works f.

We reade what Ieſus Chriſt wil ſaie to ſuch as ſhal haue caſt out diuels in his name g, propheſied in his name, and wrought manie other great things in his name: Away from me (wil he ſaie to them) yee workers of wickednes. How much more then wil he ſaie ſo, to ſuch as occupieng themſelues alonelie in ſome ceremonies, & not in the true godlines which the Apoſtle ſaith is profitable to al things h, ſhal haue giuen themſelues to folowe their fleſh and the world?

g Mat.7,23

h 1Tim.4,8.

To be ſhort, we muſt come to this point, that foraſmuch as Chriſtianitie is not an outward profeſſion, ne a thing that conſiſteth in outward ceremonies, (ſo as it may ſuffice to buſie our ſelues about it) or in words (as who would ſaie it were enough to haue the skil to talke and diſcourſe of it as men doo of other worldlie ſciences;) but it is the verie power and might of God i, whereby God intendeth to renew, and as it were to create againe his owne image and likenes in man, who is fallen from it by his owne fault, and to ſet it againe in the former brightnes and perfection, that he may attaine againe to the bleſſed immortalitie: it is not to be doubted but that the ſame is the thing whereon we ought to fixe and ſettle the eies of our mind, and whereunto we ought to applie al our wits, ſtraining them earneſtlie and to the vttermoſt of their powers to attaine thereunto. Otherwiſe we ſhall but loſe our labor in ſeeking after this or that; and all that euer we can doo ſhal ſerue to no purpoſe,

i Rom.1,16. 1.Cor.1,18.

poſe, but onelie to traine vs the further from the marke that is ſet before vs.

I knowe wel it wil be replied herevnto, that the thing which I ſpeake of can not be obtained in this life, wherin we be ſubiect to ſo manie infirmities [k], and are ſo corrupted and fraile, that it is vnpoſſible to attaine thereto.

Neither do I ſaie, that we can attaine ſo farre as to be ſet perfectlie againe in our former vncorruptneſſe, ſo long as we be hild wrapped in this mortal bodie [l]: That is reſerued for the world to come, wherin al things ſhal be reduced vnto the higheſt perfection [m]. But my meaning is onelie to declare, that the thing which ſhal be accompliſhed there, muſt be begune in ſuch wiſe heere, as we may not ceſſe to drawe neerer and neerer vnto it [n], by ſhortening our waie continualie.

And ſurelie the Scripture teacheth vs manifeſtlie, that none ſhal become partakers of the glorious riſing againe [o], wherin conſiſteth the ful meaſure of our felicitie, but thoſe which haue endeuored here to die vnto ſin, and to liue againe in newnes of life, (which is called the firſt reſurrection,) euen by the ſpirit of Chriſt, whom al true Chriſtians haue cloathed themſelues withal: which haue mortified the deeds of the fleſh [p]; which haue put off the old man [q] with al his works; and put on the new man according to the image of him that created vs; & which hath clenſed themſelues here from al vncleannes both of bodie and ſoule.

And that is the reaſon why ſaint Paule [r],

[k] *Gene.6,5.*

[l] *Wiſ.9,15*

[m] *Reuel.21 1.2, &c.*

[n] *Phil.3,13 14.*

[o] *Rom.6,5. 4.*

[p] *Gal.5,19. 20. 21.*

Rom.8, 4. 5.

2. Cor.7,1.

Coloſ.3, 5.

[q] *Eph.4,22. 24.*

[r] *Coloſ.3,4. 5.*

hauing ſaid that when Chriſt appeareth, we alſo ſhal appeare with him in glorie, doth foorthwith warne vs to mortifie our members that are vpon earth; whereby he doth vs wel to vnderſtand, that this mortification muſt go afore in vs here, if we purpoſe to attaine to glorie.

The ſame Paule telleth vs that our bodies ſhal be quickned by reaſon of Chriſts [r] ſpirit [r] which ſhal haue dwelled in vs here, and whereby we ſhal haue repreſſed al our froward affections. [r] *Rom.* 8. 11

Alſo Saint Iohn proteſteth [t], that whoſoeuer putteth his truſt in Chriſt, doth purge himſelfe after ỹ example of Chriſt. [t] *1. Ioh.* 3. 3.

To be ſhort, there are infinite textes touching this point in the holie Scriptures. And although there were no moe but this one, which they vtter ſo often, namely that the vnrighteous ſhal not inherit the kingdome of God [u]; it might be enough to content vs withal, and to put vs in feare, and to moue vs to the true and earneſt repentance. [u] *1. Cor.* 6. 9

But alas! We be ſo loth to yeeld to this point, and our fleſh breedeth vs ſo manie hinderances, that we doo what we can to eſchew that burden, and to ſhake it from our ſhoulders. But in ſo doing what do we elſe, but ſtriue againſt our owne ſoule-helth, and reſiſt Gods grace, who cómeth to ſaue vs; howbeit by ſuch meanes as he himſelfe hath ordeined, and by ſuch waie as he commandeth vs, and not by meanes or waies of our owne chooſing?

Wel ſaid, God hath commanded vs to beleeue in his Sonne, and for our beleeuing

uing on him, he promiseth vs euerlasting life, so as al they which beleeue in Christ, taking him for their Sauior, and applieng to themselues al the benefites which he hath purchased for vs by his death, are in the right waie.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the spirit[x]; they which take paine to frame themselues to the wil of Christ; into whose bodie they be graffed, and vnto whom they be knit together as his liuelie members[y]; they which endeuor to loue God, and to giue ouer the loue of themselues[z], and of the world[a]; they which haue their whole conuersation in heauen[b]; they which loath their former life, and for feare of falling thereinto againe, do the more watch, and looke the warelier to their thoughts, deuises, words, and deeds: they which feeling their owne weakenes and infirmitie, make incessant praier to God for the spirit of strength and stedfastnes[c]; & which feeling their coldnes and vnlustines, doo craue the spirit of feruencie and earnestnes; they which in aduersitie do keepe themselues from murmuring, and endeuor to be patient[d]; they which bethinke themselues of Gods benefites, and yeeld him thanks for them[e]; they that straine themselues to succour their neighbors both in bodie and soule[f]; and at a word, they which crucifie the flesh with the affections and lusts thereof[g].

Insomuch that they in whom these fruts are not found, ne make not the talent of faith to preuaile in such maner as I haue

[x] *Rom.* 8. 1.
[y] *Eph.* 3, 17. 18. 19. *Ephes.* 4, 15. 16.
[z] *Luk* 9, 23
[a] 1. *Iohn.* 2, *verse.* 15. 16.
[b] *Phil.* 3, 20
[c] 1. *Thes.* 5, *verse.* 17.
[d] *Rom.* 5, 3. 4. 5. *Iames.* 1, 3. 4.
[e] *Psal.* 116. *verse.* 12. 13.
[f] *Rom.* 12. 4 5. *&c.* 1. *Cor.* 12, 12 13, *&* 2.
[g] *Colos.* 3, 5.

told you, cannot be ſaid to be in the number of the true beleeuers & faithful ones, notwithſtanding that they pretend ſome countenance of honeſtie, and therefore much leſſe can thoſe be ſaid to be of that
[h] Gal. 5, 19. number, in whom the works of the fleſh [h]
20. are apparent.

21. But ſome fleſhlie Chriſtian wil ſaie ſtil,
Imputation of righteouſnes. that as for him, he is cloathed with the righteouſnes of Chriſt; that the perfect obedience which Chriſt hath yeelded to God his Father in ſatisfieng the law, is imputed vnto him, as if he himſelfe had yeelded it; and (to be ſhort) that he is reckoned for righteous by his faith, ſo as none of al his imperfections are to be made account of.

If thou liſteſt to begile thy ſelfe, thou maieſt: but it wil be to thy harme and confuſion. In deede Chriſt laieth not our ſins to our charge, if we beleeue aright in him, neither ſhal al our imperfections hinder the vertue and efficacie of his death. But to beare thy ſelfe in hand, that Chriſt holdeth thee for righteous, when thou giueſt thy ſelfe to vnrighteouſnes, and haſt none other care but to folowe thine owne inordinate luſts: it is not onelie a dooing of great diſhonor vnto him, but alſo a ſcorning of him for his redeeming of thee.

And I praie thee, what man of good and ſound iudgement, dareth ſaie, that Chriſt holdeth him for lowlie, which is puffed vp with prides? Or for liberal and charitable, which is ful of niggardlines, diſtruſt, and vnkindnes? Or for a louer of God, which is ful of ſelfe-loue and loue of the world? Or

for

for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindful of Gods benefits, which is vnthankful? Or (to speake more homelie) a whooremonger for a chaste person, or a glutton and a drunkard for a sober and moderate feeder? I beleeue that euen thou thy selfe (if thou consider it throughlie,) wouldest be ashamed to thinke it, and much more to speake it. For how is it possible ỳ a man should be righteous without righteousnes, good without goodnes, vertuous without vertue!

Saint Iohn saith manifestlie, that as Christ is righteous [i]; so he that worketh righteousnes is righteous; and that he which sinneth is of the diuel: yea and he saith moreouer, that the thing wherin the children of God doo shew themselues to differ from the children of the diuel, is, that the one sort worke righteousnes, and the other sort worke sinne.

[i] 1. *Ioh.* 3, 7. 8. 10.

And of a truth, I cannot tel how Gods true children, who are all true Christians, could otherwise be better marked out, than by their applieng of themselues night and daie, to do whatsoeuer is pleasant and acceptable to their heauenlie Father; whom because they knowe to be righteous, they also doo wholie endeuor themselues to do righteous things, wherin they shew themselues to be borne of him, as S. Iohn sheweth yet further. If yee knowe (saith he) that God is righteous, knowe ye also that whosoeuer worketh righteous-

nes, is borne of him [k].

[k] 1. *Iohn.* 2, *verse.* 29.

Moreouer, how can it come to pas, that the true Christians should not giue themselues to righteousnes, seeing they haue Christs spirit: (for he that hath not Christs Spirit, saith the Apostle, is no Christian,) which being holie of himselfe, cannot but driue foreward the partie to al holines, whom he possesseth? It cannot be, but that he must needs bring forth his fruts, which are [l] louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulnes, mildnes, and staiednes. To be short, it cannot be, but that he must needs alter the whole man both within and without, to make a new creature of him.

[l] *Gal.* 5, 22. 23.

But see to what point Satan and our owne nature bring vs: namelie, to fal asleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & al vnder color that Christ imputeth not our sinnes vnto vs [m], naie, he imputeth them vnto vs if we continue in them [n]. For he died not to leaue vs in them stil, but to take vs out of them realy and in very deed [o], as witnesseth further Saint Iohn, who telleth vs plainlie [p] that Christ appeered to take awaie our sinnes. In which place he intendeth not to speake (as I take it) of the forgiuenes of our sinnes past, but to saie that Christ doth realie and in verie deed take away their sinning in works, which doo beleeue on him; which cannot be done, but that he must also therewith put into them, and imprint in them the loue of righteousnes.

[m] 2. *Cor.* 5, *verse.* 19.

[n] *Tit.* 2, 11. 12.

[o] *Rom.* 6. 5 6, *&c.*

[p] 1. *Ioh.* 3. 5

Neuertheles, I wil not straine my selfe

anie

anie further about this matter, which would require a whole booke rather than a Preface. And in good ſooth, I had not ſpoken ſo largelie thereof, but that I hoped to do ſome men good thereby, who vnder pretence that they deſerue not aught at Gods hand, do make ſo ſmal account of the good works which God requireth at our hands, that they giue ouer the exerciſe of al godlines, and do weede out of their harts al regard of good life, and of ſeeking their ſoulehelth with feare & trembling ¶ as they ſhew wel enough by the ſequele. ¶ *Phil.* 2 12, *Rom.* 11, 20.

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatiſe the more willinglie; wherein as there is not anie thing conteined, but ſuch as may ſerue to teach vs to order our life wel; ſo was it alſo requiſite to ſhew, ỳ there is no point of Chriſtianitie in vs, vnles we ſet our whole hart thervpon. And on the other part, foraſmuch as the ground hereof is how we may folowe the example of Chriſt; it was verie conuenient to warne Chriſtian folke to inforce thẽſelues therto, without flattering themſelues, & without foding themſelues with vaine opinions that might turne them frõ the right waie, or hinder them in it.

For ſith that Chriſtes life was not ſet foorth vnto vs alonelie to make a legend of it, or to make a wondring at it in words, but to be followed by vs: it is the marke wherevnto we muſt tend, in drawing to perfection as neere as is poſſible, and as much as our frailtie can affoord. And otherwiſe, ſeeing we be tolled therevnto by

Ieſus Chriſt himſelfe, not onelie in words but alſo by examples, which are as liuelie portratures of the life which we ought to leade here, in waiting for his glorious cõming againe; we cannot exempt our ſelues from it without preiudice of our ſaluation, no nor yet without bewraieng, that we haue no liſt to it. For were we rightlie deſirous to become happie, and to attaine to the endles life which is promiſed vs in Chriſt: we could not ſhew it better, than in taking the waie thereto, whereby we both may and muſt attaine vnto it.

And that waie is none other, than to beleeue in Chriſt, and to walke as he walked. And that is Saint Iohns meaning where he ſaith [r] 1. *Ioh.* 2, 6. ſaith [r], that he which ſaith he dwelleth in Chriſt, ought to walke as he walked, ỳ is to ſay, he ought to indeuor to liue as he liued.

Boaſting Chriſtians.

There are alwaies enow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtians. But the verie meane to knowe them, is to marke whether their whole endeuor be to followe Chriſt or no, which is as the badge of this ſo excellent profeſſion, or as it were the faire colored liuerie whereby we ſhew and declare our ſelues to be the ſame in deede, which we report our ſelues to be.

And certes it is not poſſible, that they which are vnited and knit vnto Chriſt as his members, ſhould not be touched with a deſire to reſemble him, and to folowe his ſteps. For the verie thing wherein the vnion and coniunction are ſhewed, is that the members doo ſhew themſelues to be of the ſelfe-ſame that the head is. And where that

that is not done, it is an euident proofe that the member is rotten, senseles, and void of the life which is in the head.

And in this behalfe I report me but to the iudgement of man, who is wise enough of himselfe to attaine easilie to this reason.

Not without cause therefore doth Saint Paule saie, that we must be of the same mind which Iesus Christ was of [r]. For therby his meaning is to doo vs to vnderstād, that we which are members of Christ, must be answerable to him in vnitie of affection and wil. Which thing he teacheth yet more plainelie in another place, where he saith [t] that we be graffed into Christ after the likenes of his death and resurrection; meaning thereby, that we which are ioined vnto Christ as an imp is to the stocke of a tree, ought so to liue of his life, as there may not appeere anie deformitie in vs; but that as he hath died, so we must die also; and as he is risen againe, so we must rise againe likewise: we must die (I say) vnto sin, and rise againe vnto newnes of life; for that is the death and the life which he speaketh of.

[r] *Phil.* 2, 5.

[t] *Rom.* 6, 5.

[u] *Joh.* 11, 43.

Which thing I haue said, to the end that we which boast our selues to be Christes, members, should vnderstand that our vānting of that title is in vaine, if we labor not to resemble him in al our whole life. And in what things? Not in raising the dead [u]; in giuing sight to the blind [x], in healing the sicke [y], or in fasting fortie daies [z]; (for these are miracles which he wrought both by himselfe, and by his Apostles for the confirming of his doctrine among men,

[x] *Mat.* 9, 28 29. 30.

[y] *Mar.* 2, 3. *Luke.* 5, 18. *Mat.* 4, 23. 24.

[z] *Luke.* 4, 1. 2. &c.

that

that they might receiue it as heauenly and comming from God; and he wrought them once for al, without anie neede of hauing them done againe by vs;) but in folowing his vertues, as his faith, his obedience, his patience, his constancie, his temperance, his lowelines, meekenes, mildnes, gentlenes, perseuerance, diligence, earnestnes in praieng and thanksgiuing, and many other things.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same by his owne example: not to impute them after such a sort vnto vs, that we should be hild for such as he himselfe is, withou being so in deed; but to the intent that as he did them, so we should do them too, as he himselfe saith [a], and as Peter saith [b], to the end we should folow his tootesteps.

[a] *Mat.* 11, *verse.* 28. 29.

[b] 1. *Peter* 2 *verse.* 21.

And how shal we knowe that we be in him, and are made partakers of his graces; but by our endeuoring of our selues to keepe his commandements? And soothlie the onelie meane to knowe and to be assured in our selues that we dwel in Christ & Christ in vs; is our keeping of his commandements, as Saint Iohn teacheth [c]; adding further, that our knowing that he dwelleth in vs, is by the Spirit which he hath giuen vs; because that by that Spirit, we endeuor to folow him; and to frame our selues to his wil, whereby we yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this world, do witnes themselues to be al one with the world, by folowing their worldlie lusts [d], ambition, couetousnes, and pleasures,

[c] 1. *Ioh.* 2, 3. 4. *&c.*

[d] 1. *Iohn.* 2, *verse.* 15. 16.

ſures, which thing I ſaie alſo of them embers of Satan: ſo in like caſe, the Chriſtians ſhew themſelues to be made one with Chriſt by his holy Spirit, when they folow Chriſt ſtep by ſtep, and make his life to ſerue them as a moſt perfect rule to leade their life by.

What remaineth then to be done in this caſe? Soothlie that we on our part doo inforce our ſelues, by eſchewing al ſlothfulnes, which being hurtful and noiſome in al things, is moſt hurtful and noiſome in this behalfe; foraſmuch as it is of ſuch importance, that we cannot neglect it without wilful diſappointing our ſelues of our ſaluation and ſoueraigne felicitie.

This waie is narrowe and rough, I confeſſe it is ſo, as al Chriſtians doo; and ſo doth Chriſt himſelfe ſaie it alſo [e]. For in aſmuch as thereby we muſt forſake our ſelues to folowe Chriſt [f] (which is verie painful & hard to the fleſh which deſireth nothing but hir owne pleaſures and commodities:) no doubt but we feele it to be very bitter and burthenſome. But what for that? Yet muſt we take that waie, without ſtepping aſide one waie or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto life. As for the other waie, it is very broade [g], faire, & accompanied with great pleaſures, but the end thereof (ſaith he) leadeth vnto death. Now, it is much better to go by labor to reſt, by tribulation to ioy, and by death vnto life: than contrariwiſe to go by reſt to labor, by ioy to tribulation, and by life to death: for looke what things

[e] *Mat.7,14*

[f] *Luk 9,23*

[g] *Mat.7,13*

things commeth last, shal be euerlasting.

What thing then should hold vs back or hinder vs in this race? If it be the world with al the goods, honors, and pleasures thereof; let vs vnderstand that al those things passe awaie [h] like an arrow which is shot at a white, the trace whereof is not perceiued anie more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie and smooth by continual vse. If it be the infirmitie and weakenes of our nature; let vs thinke vpon him which hath promised to stand by vs, to helpe vs, and to strengthen vs; who being good, wil helpe vs; and being almightie wil also strengthen vs, conditionallie that we praie to him continuallie. Aske (saith he) and it shal be giuen vnto you; seeke, and ye shal find; knocke at the doore, and it shal be opened vnto you. Prouided alwaie, that we on our side doo straine our selues [k]: for he helpeth not them that are idle and doo nothing. He giueth his Spirit; but it is to such as feeling their owne feeblenes, and being displeased with it, doo earnestlie desire and craue his Spirit [l]. To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs; howbeit, not so long as we our selues sleepe, not so long as we fold our armes acrosse, and much lesse so long as we resist him.

[h] 1. Cor. 7. 31
1 Ioh. 2, 17.
[i] Luk. 11, 9.
[k] Matth. 11 verse. 12.
[l] Luke. 12, verse. 13.

The kingdome of GOD, (saith Iesus Christ) suffereth violence [m], and the violent plucke it to them. And who be those violent? Those which being inflamed with great

[m] Matt. 11. verse. 12.

great desire and zeale to fashion themselues like to their head: do offer violence and force to themselues, to the intent that their nature and flesh being restrained and brideled, may not cast any impediment in the way of Gods Spirit, which worketh in them; which feeling themselues cold and lasie, whether it be in praieng to God, or in giuing him thanks for al things, or in any work of godlines either towards God or towards their neighbors, doo quicken and stir vp themselues, without suffering themselues to go on, and to be ouercome of their flesh; which take paines to marke al their owne thoughts and affections, and to restraine them frō passing their bounds, & from rouing astraie, setting a sure watch vpon their mind, and folowing the counsel of the wise, because that from the mind commeth the welspring of al euil [n]; which knowing how easie it is for them to slip aside at euerie least occasion in the world, doo set good gard vpon themselues continualie, laboring to subdue and ouercome themselues; and finallie which by Christs Spirit do incessantly crucifie the flesh with the lusts thereof.

[n] *Mat.* 15, *verse.* 11. 18. 19. 20.

And of a truth, we be of our owne nature so contrarie to God, and so bent to the seeking of our owne selues; and our affections are so heady and vehement, and we be haled vnto euil with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some

now-

nowadaies, yea and a great ſome, who without taking much paine, (I wil not ſay, without taking any atal) ceſſe not for al that to brag afterward, that they be of Gods kingdome. But they deceiue themſelues. For ſeeing that Gods kingdome is righteouſnes, peace, and ioy through the holie Ghoſt (as ſaith Saint Paule °:) how can it haue place in them which ſuffer vnrighteouſnes to raigne in them? And verelie it is a ſuffering of it to raigne, when they repreſſe it not, according alſo as they ſhew in effect by their cõuerſation, which is no better than the conuerſation of thoſe whom they condemne.

° *Rom.* 14, *verſe.* 17.

I know wel they haue their ſhifts for it, ſaieng that we haue no power atal, that we ſhal be fleſh ſtil, as long as we be in this life, and that we cannot proceede far forward in this great frailtie and weaknes of our nature; but that Chriſt wil ſupplie al our wants, and not laie our ſinnes to our charge. Yea verelie; but when they ſay ſo, or rather flatter themſelues after that maner; perceiue they not how they diſgrade themſelues from the degree of Chriſtians? For if they cannot obey God, and do the thing that he commandeth, they haue not Chriſts Spirit P: and if they haue not Chriſts Spirit, then are they not Chriſtians. Saint Paule ſaith wel, that the fleſh neither wil nor can obey Gods lawe: but yet he addeth therewith, that Chriſtians are not in the fleſh, but in the Spirit. You be not in the fleſh (ſaith he) but in the Spirit; at leaſtwiſe if Gods Spirit be in you. Whervpon it muſt need folow, that they which

P *Rom.* 8, 5. 9. 8.

which cannot obey God, are in the flesh, and those (saith he) can not please God.

Which reason may serue also to this saieng of theirs, that we shal alwaies be flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristian like; because that to be flesh, and to be Christians, are things that can by no meanes match together: I meane to be flesh in such wise as to make none other trade than to followe a mans owne lusts. For otherwise I denie not, but that the flesh is stil in vs, (so long as we be wrapped in this mortal bodie) to prouoke vs vnto euil, and to make war against the Spirit: but not to folowe the froward motions of it anie more. For this standeth true, that whosoeuer foloweth them, is not to be registred in the number of Christians. And therefore Saint Paule threateneth euerlasting death, to such as liue after the flesh q, specialy after they haue bin taught that they be alwais subiect to damnation. *Who are fleshlie.*

q Rom. 8. 13

As touching our frailtie and weakenes, wherewith they think to preuaile continuallie against such as presse them with their dutie: surelie I confesse with them, that it is great, and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by Satan and their owne flesh, which thing they lament and bewaile: but as for to make a sheeld or a defence of it to sooth themselues in their vices, and to make licence to folowe their lusts; it is for such folke to doo, as seeke al maner of occasion to doo euil, and to rid away al regard of vpright dealing & righteous-

teousnes: which thing cannot agree with true Christians, whose whole studie is to maintaine themselues in good works, as they that know how il it beseemeth those which professe themselues to be made cleane by the blood of Iesus Christ [r], to turne back to the defiling of themselues againe.

[r] Heb. 9, 14

Moreouer to saie that Christ wil supplie al our wants, and not charge vs with our sinnes, whereunto we haue yeelded our selues so freelie and willinglie, after we haue knowne him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to to take occasion of his grace to flatter and maintaine our selues in them; which cannot be done without manifest wickednes. For seing that Christ maketh vs partakers of his grace, vpon condition that we shal leade a life both pure, holie, and beseeming him; and to bring the same to passe, doth promise vs his Spirit, so we aske it of him in faith: if we doo the contrarie, it wil not be without dooing him wrong. Wherethrough it wil come to passe, that we shal bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as Saint Iohn teacheth vs) Christes blood maketh none cleane, saue those which walke in the light as God is light [s].

[s] 1. Iohn. 1, 7. 9.

But I beseech these men in the name of God, to consider these things aduisedlie, and to think earnestlie vpon this saieng of Christ, that Not al they which say Lord, Lord, shal be saued, but they which do the wil

wil of his heauenlie Father [r]. Neither words nor ceremonies doo proue folke to be Christians, children of God, faithful ones, members of Christ, and chosen of God, (which are titles wherewith they deck themselues as with things which belong peculiarlie and alonelie vnto them) but their deedes, and their loue proceeding from a pure hart, from a good conscience, and from an vnfained faith.

[r] *Mat.7,21.*

Let vs then conclude, that the onelie true marke of Christians and right beleeuers, is loue; without the which a man may wel talke of Christ, and of the Gospel, and he may wel haue the Sacraments, and al the godlie ceremonies that can be deuised; and yet al shal be nothing [u].

[u] *1.Cor.13,1 2 3.*

And would God that the Christians of our time, as wel the one sort as the other; (for alas they be diuided asunder) had put it wel in vre these former yeares. For then should we not see now so much hatred, hart-burning, crueltie, medling, sedition, part-taking, treason, trecherie, desire of reuenge, and other infinite mischeues that reigne among vs. Neither should blood haue bene shed after such a sort, and in so great aboundance as it is; and yet stil shal be, vnles God vsing his absolute power restraine mens minds, which are now fierselie bent, and fleshed one against another, as they may not be able to bring their desires and passions to passe: and that they also on their side do suffer themselues to be bowed, by acknowledging their faults, and by hauing recourse to the remedie of repentance, which is the onelie meane

meane to appeaſe Gods wrath ſo kindled against vs; and (at a word) do turne their rage and crueltie into mildnes & charitie.

Markes of chriſtianity.

And to lay foorth the matter yet more particularlie; the Chriſtians are thoſe which crucifie the fleſh with the luſts and affections thereof[x]. The children of God are they that are led by Gods Spirit[y], and not by the diuels ſpirit, nor by their owne affections. The faithful are they, which not onelie repenting themſelues truelie, do truſt in Gods mercy through Ieſus Chriſt, but alſo do exerciſe themſelues in al good works, and (as ſaith Saint Peter[z]) do indeuer to ſhew, in their faith, ſtrength; in their ſtrength, skil; in their skil, ſtaiednes; in their ſtaiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlines, louingnes. The members of Chriſt, are they that take paine to frame and faſhion themſelues like to their head, as much as can be in this life; aſſuring themſelues that it is not poſſible for the head to be of one wil, and the members of another[a]. Gods elect or choſen, are they that endeuor to be holie and vnblamable before him in loue.

[x] *Gal.5,24.*
[y] *Rom.8,14*
[z] *2.Pet.1,5. 6. 7.*
[a] *Eph.1.22 23.*

Thoſe, thoſe be the markes whereby a man may & ought to diſcerne them from the vnbeleeuers, the heatheniſh, the vnholie, the children and lims of the Diuel, & finalie from al kinds of falſe Chriſtians.

In reſpect whereof it is not amiſs to alledge the ſaieng of S. Auguſtine. The wicked man (ſaith he[b]) may haue baptiſme; he may haue the gift of propheſieng; he may receiue the Sacrament of the bodie and

[b] *Auguſt. de laude charitatis.*

and blood of our Lord; he may beare the name of a Christian, & haue Christs name in his mouth; and he may haue other virtues: but charitie is the thing which the wicked cannot haue; it is peculiar to the true Christians. And therefore (saith he) let euerie man examine himselfe what he loueth [c], and thereby he shal find to what citie he belongeth. If he loue the world and worldlie things, that is to wit, fleshlines, monie, or honor; he is a citizen of Babylon: but if he loue God, he is a citizen of Ieruſalem. He is good and righteous, and therefore he must not doubt, but that God wil at that day, giue vnto him the crowne of righteousnes, *Amen.*

[c] 1. *Cor.* 11, *verse.* 28.

A. G.

HE BLESSED ART THOV, O LANDE, WHEN THY KING IS THE SONNE OF NOBLES. ECCLES. 10. 17.

The first Booke of the *Imitation of* Christ.

Chapter. 1.

That al worldlie things are vaine, and to be contemned.

HE which followeth me, saith Christ [a], doth not walke in darknes, but hath the light of life: by which words we are inioined to imitate his manners, and conuersation, if we desire trulie to be inlightened, and deliuered from al blindnes of hart. [a] Iohn. 8, 12.

Wherfore, it is our parts most earnestlie to consider what the conuersation of our Sauior was.

The doctrine of Christ surpasseth al the lerning euen of the best men [b], & a man endued with his Spirit, findeth an hidden, and heauenlie Manna [c] in his words: but for want of the Spirit of Christ [d] many though much they heare, yet litle they profit by the preaching of the Gospel. [b] Ioh. 7, 46. [c] Reu. 2, 17. [d] Ioh. 14, 26. Ioh. 16. 13

Wherefore if any would fullie vn-

derstand, and with pleasure attaine to the knowledge of our Sauiors words, he must endeuor to frame his life after his example.

What auaileth it thee subtilie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtles darke saiengs make not an holie man, but a vertuous life bringeth into the fauor of God.

For my part I had rather find my selfe conuerted from sinne, than cunninglie define what sinne is.

e 1. Cor. 13, 2. 3.

If thou hast the whole Bible, yea and the saiengs of al Philosophers too at thy fingers end [c], what art thou the better if thou be out of charitie, and the fauor of God?

f Eccles 1, 2. Eccles. 12, 8.

Vanitie of vanities, and al is vanitie [f], saue onelie to loue, and to serue God sincerelie.

g 1. Cor 1, verse. 20.

When al is done, the true wisdome is [g] by contemning the world, to go on towards heauen.

h Mat. 6, 19. 20.

It is vanitie for a man to seeke transitorie riches [h], and to trust in them [i].

i Psal. 49, 6. 7. Psal. 52, 7. Eccles. 2, 9. Prou 11, 7.

It is vanitie to hunt after preferment, and to be puffed vp [k],

k Pro. 16, 18. i Psa. 52, 1. 5. Psalm. 62, 9. l Prouer. 6, verse. 25, & c. Galat. 5, 15. 1. Cor. 10, 6.

It is vanitie to folow, and fauor the lusts of the flesh [l], which one daie thou

thou wilt rue ful greeuouſlie.

Vanitie it is to deſire a long life [m], and not to care for a good life [n].

It is vanitie to behold the time preſent, & not to foreſee what wil come hereafter [o].

And vanitie it is, to couet thoſe things which paſſe awaie moſt ſwiftlie [p], and not to haſten thither where is ioie without end [q].

Forget not the prouerbe [r], The eie is not ſatisfied with ſeeing, nor the eare with hearing.

Wherefore endeuor thou to withdrawe thy ſelfe for the loue of this world [s], and looke on things which are not ſeene [t]. For they which giue the raines to their deſires [u], both defile their conſciences with ſinne, and ſlaie their ſoules through Gods diſpleaſure [x].

[m] Wiſd. 4, 8 9.
[n] Rom 8, 12 13.
[o] Si[illegible] 18, 23
[p] 2. Pe. 3, 10
[q] Reu, 5 16. 17.
[r] Eccleſ. 1. 8.
[s] Ioh. 2, 15. Coloſ. 3, 1. 2, Hebr 11, 14. 15. 16.
[t] 2. Cor. 4, 18
[u] Iam. 1, 14. 15.
[x] Wiſd. 1, 3. 12. 15.

Chap. 2.

Againſt vaine glorie in Spiritual things.

ALL men naturally deſire to knowe: but what is knowledge without the feare of God [a]? The ſimpleſt coun-

[a] 1. Cor. 13. 2. 3. 2. Cor. 8, 7.

try swaine fearing God, is better than a proud Philosopher which stareth vpon the stars, and careth not for himselfe [b].

[b] Luk. 12. 56 57.

He which knoweth him selfe thoroughlie, esteemeth of himselfe but lightlie [c], and waieth nought the praise of men.

[c] Luk. 18, 13

If I had al knowledge and had not loue [d], what would that profit me afore God, who wil iudge me according to my deeds [e]?

[d] 1. Cor. 13, 2
[e] Psal. 62, 12 Mat. 15, 27. Rom. 2, 6. 1. Cor. 5. 10 Reue 22. 12.

Studie not ouer ernestlie for knowledge: for that is but a vexation of the Spirit [f], and a deceauing of the mind.

[f] Eccle. 1, 17. 18.

For lerned men common lie would be knowne, and counted wise [g].

[g] 1. Cor. 8, 1

Manie things there be which knowen but litle, if they doo anie thing, profit the soule, and he is extremelie foolish, that casteth his mind vpon anie thing which tends not vnto his euerlasting welfare [h].

[h] Mat. 6, 33. Luk. 12, 31.

Much words doo not satisfie the mind; but a good conscience is a continual feast, and maketh a man with boldnes to approch before God [k].

[i] Pro 15, 15 1. Pet. 2, 19.
[k] 2. Cor. 1, verse 12. 1. Iohn. 3, 20 21.

By how much thou knowest mo, and better things than other men, by so much shal thy paines be greater, and

and more greeuous[l] than others, vnles thou liue by ſo much better than other folks.

So then let none Art, nor knowledge make thee proud; but hauing knowledge be thou more humble[m].

And if, in thine opinion, thou knoweſt much[n], knowe thou that far moe things there be which thou knoweſt not: and neuer be proud, man, but confeſſe thine ignorance.

Why preferreſt thou thy ſelfe before others[o], ſeeing that manie there be better learned, and more skilful than thy ſelfe?

If thou wilt be learned, and knowe in deede, then ſtudie to be vnknowen, and to be obſcure[p].

For the true & perfect knowledge, is to know, and debaſe our ſelues: and he which wil eſteeme lightly of himſelfe, & greatlie of others[q], is doubtles a wiſe, and perfect man.

When thou ſeeſt one openlie to offend[r], and greeuouſlie to tranſgreſſe, conceaue not by and by better of thy ſelf than of him for thou knoweſt not how ſoone thou maieſt fal thy ſelfe[s].

For in verie deed we are al fraile[t]: but think none more fraile than thy ſelfe[u].

l Luk. 22, 17 Luk. 19, 23. 24. Iames. 4. 7.

m Eccl. 1, 13. Rom. 11, 20

n 1. Tim. 6, 3 4.

o Iere. 9, 23. 1. Cor. 1, 19. 20, &c. 1. Tim. 1, 7.

p 1. Cor. 2, verſe. 1, &c.

q Phil. 2, 3. Rom. 10, 82. Matt 18, 4. Mat. 22, 23.

r Rom. 11, verſ. 17, &c. Roman. 14, verſe. 1, &c.

s 1. Cor. 10, verſe. 12

t Iames 3, 2 13

u Galat. 6, 1.

Chap. 3.
Of true knowledge, or knowledge of the truth.

HAppie is that man, whom the truth it selfe [a], not letters, nor figures which vanish, doth teach. For our owne opinions and senses do manie times deceiue, and seldome profit vs.

What auaileth it subtilie to dispute about obscure and darke things, the ignorance whereof shal be no hinderance vnto vs at the daie of iudgement?

Certainlie it is egregious follie to bend our wits vnto curious, and hurtful things, neglecting profitable and necessarie matters: to haue a thorow insight in prophane affaires, and to haue no sight at al in Gods wil, and word [d].

What should we passe for termes, and questions [e]? For he is rid from sundry opinions, whom the euerlasting word doth speake vnto.

For by one word al things were made [f]; and one word al speake; one word which was in the beginning

speaketh

[a] Wisdo. 9, verse. 4, &c. 17. Iohn 14, 6.
[b] 1. Corin. 2 verse. 1, &c.
[c] 2. Cor. 2, 6. 1. Cor. 13, 2.
[d] Mat. 13, 13 Mat. 23, 16. 17, &c.
[e] Titus. 3, 9. 2. Tim. 2, 16
[f] Iohn. 1, 3. 2. 1. Heb. 2, 10.

ſpeaketh vnto al, without whom no man [g] can either iudge, or vnderſtand the truth. [g] Luke 10. verſe. 22.

Now he, to whom al things are but one thing, which draweth vnto one thing al things, and ſeeth al things in one thing [h], doubtles abideth both conſtant in mind, and continuallie in God. [h] Ioh. 17, 21

O God which art the truth [i], make me one with thee in perpetual charitie [k]! [i] Iohn. 14, 6 [k] 1. Ioh 4, 16

Manie times to read much, and to heare much it irketh me: whatſoeuer I can either wiſh or deſire, it is in thee [l]. [l] Mat 23, 8. 10,

Al teachers be ye ſilent [m], & al creatures hold your peace [n], but ſpeake, Lord ſpeake thou onlie vnto me. For the nigher one is to himſelfe, and the leſſe he wandereth abrode, the more eaſilie he conceiueth, and the more excellent things, becauſe he taketh the light of his vnderſtanding from aboue. [m] Zac. 2, 13. [n] Hab. 2, 19.

A pure mind and a conſtant is not diſtracted diuerſe waies, becauſe it doth al things to the glorie of God, & laboreth earneſtlie to be free from ſelfe-loue [o]. For what doth more hinder and hurt a man, than the vnrulie [o] Matth. 6, verſ. 22, &c.

affections of the mind [p]?

A good and godlie man before he goeth about any matter, consulteth first with himselfe [q]; and is neuer drawen awaie by wicked affections, but maketh them to serue at the commandement of reason.

Of al combats the forest is to conquer our selues; and of al cares the cheefest should be to waxe strong against vice, and continualie to profit more & more in vertue, & holines [r].

The greatest perfection of this life is not without imperfection [s], & when we are best learned, we are ignorant in manie things [t].

To conceaue modestlie of our selues [u] is a readier waie vnto happines, than earnestlie to studie to be deepelie learned [x].

And yet is not science, or knowledge to be contemned, because being rightlie considered it is good, and alowed of God [y]. But for al that, the goodnes of a man [z] is better than his knowledge, and a good life is to be preferred afore learning [a].

But because manie desire to know, rather than to please God, it falleth out commonlie that they er; & reape either no fruite, or verie litle by al their

[p] Eph. 4, 22. Iames. 1, 13. 14.
[q] Sirac. 37, verse, 16.
[r] Eph. 4, 11. 12. 13, &c.
[s] Colos. 1, 9. 10, &c.
[t] Colos. 2, 1. 2.
[u] 1. Pet. 2, 12. 2. Pet. 3, 18. Roman. 7, verse. 18.
[x] 1. Cor. 13, verse. 9, &c. Pro 3, 34. Galat. 6, 3.
[y] 1. Cor. 13, verse, 2. 2. Cor. 12. verse. 8. 1. Cor. 1, 5. 1. Tim. 4, 6.
[z] Pro 19, 22 2. Cor. 1, 12.
[a] Sira. 19, 23

their ſtudie [b].

Now would they be as earneſt in rooting out vices [c], and in planting vertues, as they are diligent in propoſing queſtions, certainlie both the rude multitude would be more virtuous, and the learned ſort more ſage than they are.

Aſſuredlie at the daie of iudgement we muſt tel, not what we haue read, but what we haue done [d]; and how religiouſlie we haue liued, not how rhetoricallie we haue perſuaded.

Go to then, where be now thoſe maſters ſo famous, and ſo pointed at in their life time [e]: whoſe places ſuch haue, as perhaps neuer think on thē? In their life time, who but they? now, where are they? So quicklie vaniſheth the glorie of the world [f]. Now, if they had liued according to their knowledge (and knowne rightly the word of God) then had they ſtudied to their euerlaſting proiſe & profit [g].

Alas, how many euen of the learned ſort periſh in this world for lack of the feare of God [h]! And becauſe they couet to be rather famous than virtuous, they are caried awaie with vaine imagination [i].

So that in truth he which loueth

[b] 1. Cor. 4, 19. 20.
[c] Mat. 3, 7. 8. Matth. 7, verſ. 15, &c. Mar. 12, 33 34.
[d] Matt. 25, verſ. 34, &c. Rom. 2, 6. 2. Cor. 5. 10. Reu. 22, 12.
[e] 1. Cor. 1, 20.
[f] Eccleſ. 1. verſe. 2, &c. Eccleſ. 2, verſe. 1, &c.
[g] Pſal. 112, 6.
[h] Eſai. 28, 13 14. Eſai 33, 18. 1. Cor. 1, 20. 21, &c.
[i] Roman. 1, verſ. 21, &c.

much [k], is famous, he which despiseth glorie [l], is glorious; he which humbleth himselfe, is honorable [m], hee which counteth al things but dung to win Christ [n], is prudent; & he is learned in deed, which abandoneth his owne wil, to doo the wil of God [o].

[k] Col. 3, 14. Ephes. 3, 17. 19.
[l] Matth 23, verse. 8, &c. Mat. 18, 4.
[m] Pr. 15, 33 Luk. 18, 14.
[n] Phil. 3, 8.
[o] Ioh. 7, 16. 17. 18.

Chap. 4.

Wisedome must be vsed in al our dealings.

BEleeue not euerie saieng or spirit [a], but examine the matter wiselie by the word of God.

[a] 1. Ioh. 4, 1

For, alas, naturallie we are giuen [b] both to thinke and speake rather il, than wel of others.

[b] Gen. 6, 5.

But good men beleeue not euerie mans words: because they know how that we are prone alwais vnto euil [c], and that the best offendeth with his toong [d].

[c] Gen. 8, 21.
[d] Ps. 116, 11. Sirac. 19, 16 Iames. 3, 2.

It is a point of great wisedome to be neither heddy [e] in our actions, nor obstinate in opinion [f]. As great wisedome is it, neither to beleeue euerie mans words [g], nor by and by to rehearse that which hath bin told [h].

[e] Tob. 4, 18. Iames. 1, 19.
[f] Pro. 17, 12.
[g] Ioh. 22, 11. 12 Sirac. 12, 4. Pro. 17, 4.
[h] Sirac. 19, 7 8

Take

Take counsel of a godlie man [i], whom thou knoweſt to keepe the commandements of God: and folow the counſel of the wiſe [k] before thine owne fancies. A good life maketh a godlie wiſe man [l].

The more a man humbleth himſelfe afore God [m], the more wiſe he is and quiet in al his affaires.

[i] Sirach. 17, verſe. 12 Prou. 2, 20.
[k] Pro. 12, 15
[l] Prou. 9, 19
[m] Proſ. 3, 4. Prou 15, 33 Sirac. 3, 20.

Chap. 5.

How to read and ſtudie the holie Scriptures with *profit.*

LOoke in the holie ſcriptures for truth, not for eloquence: & reade them with that mind wherewith they were written, for thine euerlaſting profit [a], not for a poliſhed phraſe.

Studie as wel godlie books, though they be rude [b], as workes both eloquent for ſtile, and profound for method.

Reſpect not in the autor either learning or ignorance, but let ỹ pure loue of the ſimple truth allure thee to reade [c]: and neuer mark who ſpeaketh, but what is ſaid.

Men die [d], but the word of God ſhal

[a] Ioh. 5, 39 1. Tim. 3, 16 17.
[b] Corint. 1, verſe. 17, &c 1. Cor. 2, 13. 2. Pet. 1, 16. Rom. 1, 16.
[c] Pſal. 43, 3.
[d] Pſa. 89, 48 Pſal. 49, 10.

e Esai.49,8. Psa. 100, 5. Psal.117,2. f Gal. 2,6. 1.Pet. 1,17. Deut.10.17.

shal stand for euer e: and God sundrie waies speaketh vnto vs not respecting our persons f.

Manie times through our own curiositie we profit litle in the reading of good bookes, whileſt we stand to discusse those thinges, which ought simplie to be ouerpast.

g Esai.66,2. h Ier.9, 23. 24. 1.Cor,1,29. 31. i Sirac.6.36 Pro.13, 20.

If thou desirest to reape commoditie, reade with al humilitie g, simplicitie, and zeale: and neuer couet to be counted learned h.

Be questioning alwaies with godlie men, and harken with silence vnto their saiengs i; be not offended with the darke speech of thine elders, for they neuer speake without cause why.

Chap. 6.

That inordinate and carnal affections must be mortified.

a Pro.18,14 Esai.48,22. Iames. 1,13 14. 15. b Pro.13,10 25. Prou. 15, 6. Eccles. 5,9. c Mat. 5, 3. d Mat.11,29 e Pro. 1,16. Mat. 11,30.

WHen soeuer a man doth couet a thing immoderatelie, straight waie his mind is out of quiet a.

The proud & the couetous be euer vexed b: but he which is poore c, and mecke in spirit d liueth at great ease e.

He which doth not mortifie the inordinate

ordinate affections of his mind [f], may easilie be caried awaie to wickednes, and with trifling things be ouercom.

He that is weake, worldlie, and carnal [g] can no waies withdraw himselfe from earthlie desires [h]: and therefore when he resisteth them, it greeueth him; when he is contraried, he fretteth, and if he fulfil his mind he sinneth, and by and by doth wound his conscience [i], because he foloweth his desires, which in steede of that peace which he looked for, bring continual disquietnes [k].

Wherefore the true quietnes of mind is attained, not by folowing, but by resisting wicked affections [l], & remaineth in him which is feruent, and godlie zealous [m], not in carnal, and worldlie men [n].

f Rom. 8, 13 Galat. 6, 8. Colos. 3, 5.

g Rom. 8. verse. 5, &c.
h Galat. 5. vers. 17, &c.

i Iames. 1. 15 Roman. 2, verse. 5, &c.
k Pro. 14, 13 Esai. 57, 20. 21.

l 1. Pet 2, 11.
m Gal. 5, 22.
n Rom. 13, verse. 14.

Chap. 7.

Against vaine hope, and vaine glorie.

IT is a vaine thing to trust either in man [a], or in anie other creature [b].

Be not ashamed to be in subiection to others [c] for Christes sake,

a Psalm. 62, verse 1, &c. Ierem. 17, 5.
b Psal. 29, 7. 8.

c Gala. 5, 13 26.

sake, nor if thou be poore in this pre-
[d] Mat. 5, 3. sent life [d].

Depend not vpon thy selfe, but put
[e] Prou. 3,5. Psalm. 2,12. thy confidence in the Lord. [e] Doo thy
[f] Matth. 25, verse. 14,&c. part notwithstanding, and GOD wil blesse thine endeuor.

Trust not to thine own knowledge,
[g] Psal. 118,8 [h] Psal. 56,11 neither doo thou repose anie confi-
[i] Iames. 4,6 1. Pet. 5, 5. dence in the wit of man [g], but only in
the Lord [h] which exalteth the hum-
ble, and bringeth downe the proud [i].

[k] Ier. 9, 23. 24. 1. Cor. 1, 31. Glorie thou neither in thy riches [k],
if thou haue much, nor of thy frends,
if they be mightie, but in the Lord,
[l] Iam. 1, 17. Rom. 8, 32 who both giueth al things [l], & gladly
would giue him selfe afore al things.

[m] Ier. 9, 23 [n] Iob. 2, 7. Iohn. 14, 2. Psal. 39, 11. Be thou proud neither of thy beau-
tie, or bignes [m]. For a litle sicknes
doth both deforme the one, and con-
sume the other [n].

[o] 1. Cor 4, 7 [p] Luk. 16. 11 12. Matth. 7, 3. 4. Like not ouer wel of thy selfe, if
thou haue a good wit, least thou of-
fend God therby, which gaue whatso-
euer good thing thou hast by nature [o].
Thinke not thy selfe better than
other men [p], least God, who knoweth
what is in man [q] condemne thee vt-
terlie for thine arrogant conceit.

[q] Ioh. 2, 25. Rom. 8, 27. Psalm. 7, 9. [r] 1. Sam. 16, verse. 7. Doost thou wel? Take heed of
pride. God iudgeth not as man doth.
[r]. For that commonlie displeaseth
him,

him, which pleaseth man[f].

If thou hast anie goodnes in thy selfe, think that another hath more[t]. so shalt thou alwaies reteine the true modestie of mind.

To debase thy selfe euen vnder al men, can neuer hurt thee, but to prefer thy selfe afore one man, may easilie condemne thee[n].

The humble man is alwaies in quiet[x]: but the hautie mind fumeth commonlie with indignation[y].

[f] Esai. 55, 8. 9.
[t] 1 Cor. 13, verse. 4.
[n] Luk. 18, 11 12. 13. Mat. 20, 11. 12.
[x] 1. Pet, 5, 5 6.
[y] Iames. 4, 1 2.

Chap. 8.

What companie is to be folowed or refrained.

OPen not thine hart vnto euerie man[a], but communicate thine affaires with the wise and godlie[b].

Acquaint thy selfe with reuerend old men[c], & delight not much in the companie of youth, and strangers.

Flatter not the welthie[d], and take heed of the mightie[e], ioine thee to thine equals[f] which are godlie[g], and do that which is honest[h], and for the publike welfare[i].

Be familiar with no woman vnlaw-

[a] Sirac. 8, 19
[b] Sira. 37, 12
[c] Sira. 8, 8.
[d] Sira. 13, 24
[e] Pro. 23, 3. Sira. 13, 10.
[f] Sira. 13, 16 17, &c.
[g] 2. Sam. 22 verse. 26 27. Psal. 18, 25. 26
[h] 1. Tim. 2. 2
[i] Ephes. 4, verse. 11, &c.

k Prou. 5, 3, 8. lawfullie [k]; but generalie commend as manie as are good [l].

l Pro. 31, 39 Wish to be familiar but with God
1. Peter. 3, verse. 6, &c. onelie, and his holie Angels [m]; & vtterlie auoide the companie of some
m Phil. 3, 30
n Pro. 22, 24 men [n].

Prouer. 23, verse. 6, &c. 20. 21. Haue peace with al men [o], but not familiarlie [p].

Pro. 29, 24. Sirac. 19, 3. o Rom. 12. verse. 18. 1. Thes. 3, 12 p 1. Cor. 5, verse. 9, &c. Psal. 26, 4. 5. Many times it falleth out, that we loue a stranger through the report of others, whom afterwards we hate, hauing tried his conditions And many times we displease others by our leud behauior, who we thought we should please right wel, if we had but their acquaintance.

Chap. 9.

Of obedience, and subiection.

a 1 Pe. 2, 13. 14. IT is greatlie for our behoofe to liue vnder others [a], not as we list our selues; and at more ease liue subiects, than rulers.

b Eph. 6, 6. Colo. 3, 22. Manie obeie for feare [b] rather than for loue; & grudginglie not gladlie. But such can neuer haue the libertie of mind, before they obeie both for conscience

conscience [c], and for the Lords sake [d].

Whereſoeuer thou becommeſt, looke neuer to liue at eaſe, vnles thou keepe thy ſelfe within thy calling, and obeie thy ſuperiors.

The opinion, and change of places hath deceiued manie a man.

Euerie man by nature would followe his owne mind, and fauoreth ſuch as are of his opinion: but, if we feare God, we wil ſometime change our minds for quietnes ſake [e].

For who is ſo wiſe, that he knoweth all things [f]? Therefore truſt not too much vnto thine owne opinion [g], but willinglie giue eare to the iudgment of others [h].

And albeit thou ſtand in a good matter: yet, if it be more expedient to haue it otherwiſe, alter thy mind, and thou ſhalt doo better [i].

I haue heard manie times that it is eaſier, yea better to heare, and take, than to giue counſel [k]: & he bewraieth his pride, and pertinacie [l], which wil ſticke in an opinion, though it be good, if wiſer than himſelfe through deeper iudgement and circumſtances would haue it altered.

[c] Rom. 13, 5
[d] 1. Pet. 2, 13
[e] Pſal. 34, 14
[f] Rom. 12, 3. Roman. 14, verſe. 1, &c. Rom. 12, verſe 6, &c. 1. Cor. 12. verſe 8, &c.
[g] Prou. 3, 5. 7.
[h] Pro. 12, 8. 15.
[i] 1. Cor. 9, verſe. 1, &c. 19, &c.
[k] Pro 17, 27 28
[l] Pro. 21, 29

Chap. 10.
Against idle meetings, and vaine talke.

SHun the common meetings of men [a], as much as thou canst. For to talk of worldly matters [b] doth greatly hurt vs meane we neuer so wel.

[a] Matth. 14 verse. 23.

[b] Pro. 10,14

The reason is. We are easilie drawn awaie with vanitie. And for my part I haue wished manie times that I had bin both silent, and absent.

Now if anie would examine the cause why so gladlie we chat, & prattle together, seeing we seldome speak without offence to God, and hurt to our conscience, he shal find it to be euen comfort forsooth, & recreation. For the more earnestlie we couet, & desire a thing, or the more certainelie we know anie euil to be towards vs, the more vehementlie we loue to talke and thinke thereof, albeit commonlie to smal profit, and purpose.

For this outward comfort doth not a litle hinder the inward consolatiō.

Wherefore we are to watch and praie [c] that wee spend not the time idlelie [d]: and if we wil, or must of necessitie

[c] Ma. 26,41
[d] Matth. 12 verse 36

ceſſitie ſpake, let our ſpeech be good to the vſe of edifieng [c] that it may miniſter grace vnto the hearers. [c] Eph. 4, 29.

To babble much we ſhould not vſe, both becauſe the cuſtome thereof is naught, and for that in manie words there cannot want iniquitie [f]. But godlie ſpeech greatlie auaileth to a virtuous life [g], eſpecialie where men of like minds and ſpirit, are coopled together in the Lord. [f] Pro 10, 19. [g] Pro. 10, 11 Prou 18, 21. Luk. 6, 45.

Chap. 11.

How to come to quietnes in mind, and to a godlie life.

WOuld wee not intermedle [a] with other mens dooings, and ſaiengs, we might liue at great eaſe & quietnes. But how is it poſſible, that he ſhould be quiet, which buſieth himſelfe with thoſe matters that touch him not? which picketh occaſions to go abroade, and little, or ſildome can keepe himſelfe at home? Bleſſed are the meeke [b] for they haue much reſt [c]. [a] 1. Tim, 5. verſe. 13. [b] Matt. 5, 5. [c] Matth. 11, verſe. 29.

In old time manie attained vnto ſingular perfection, and were zelouſlie

lie addicted to the contemplation of heauenlie things. And how so? They mortified their earthlie members[d]. We loase the bridle to al beastlie desires, and care altogether for temporal trash[e]: Sildome, if at al, we subdue our affections in deed, neither desire we to profit more and more dailie in wel dooing. If therfore we remaine in religion either cold, or lukewarme[f], what maruel?

But were we dead vnto vnto our selues[g], and not entangled inwardlie with perturbations; doutles we should taste the vnspeakeable sweetenes of a godlie life, and be inflamed with a burning desire of celestial things.

For in verie deede the greatest, if not the whole, let from godlines is, becaus we are in bondage to vile affections[h], and labor not to folowe the footesteps of the faithful.

Hence it is, that if we be neuer so lightlie touched with aduersitie, we are maruelouslie dismaied, and seeke helpe of man[i], which commeth from the Lo. d[k].

Now would we keepe our places[l] like valiant soldiors, the Lord would helpe vs from aboue. For he is readie to assist them which serue him[m], and wil

d Colos. 3, 5
2. Pet. 2, 4.
e Luk 21, 44
1. Corint. 7, vers. 32, &c.
f Reu. 3, 15.
g Rom. 6, 2.
2. Peter. 2, 10
h Rom. 6. 12
Romans. 7, verse. 4, &c.
Romans. 8, verse. 1, &c.
i Luk. 8, 43.
Mark. 5, 26.
Esai. 30, 16
k Psam. 44, verse. 1, &c.
l Eph 6, 10
m 1. Cor. 18, verse. 13.

wil giue vs victorie, if we fight his battel[n]. But if we place our religion in doing these outward things, in short time our religion with them[o] wil vtterlie decaie.

n Iam. 1,12.

o Col. 2,22.

Wherefore the axe must be laide vnto the roote[p], and our wicked affections cut off; which is the onelie waie to find rest for our soules.

p Mat. 3,10.

If euerie yeere we would roote out a vice from our minds, oh how quicklie should we prooue good men! But alas we see by experience, that after manie yeeres wee are woorser than when at the first we professed religion. And he is an holie man counted now a daies, which can reteine a part of his first & former zeale: yet should the fire of godlines increase dailie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shal we afterward do al things at pleasure.

I confesse in deede it is hard to leaue old woonts[q]: and as hard, yea harder for a man to bridle his affections. At the beginning therfore striue with thine inclination, and leaue a wicked custome, lest otherwise when you would you cannot so easilie. For it is impossible that we should vanquish

q Luk. 9,59.

quish & subdue mightie, which cannot ouercome light & trifling things.

Oh, if thou wouldest consider what quietnes to thy selfe, and ioy to others thou shouldest bring by godlie, and good behauior [r], doubtles thy cheefest care would be, how to liue in the sight of God religiouslie, and honestlie in the eies of man.

[r] Luk. 15, 7. 10.

Chap. 12.
Of the profit gotten by aduersitie.

IT is good for vs, sometime to suffer affliction. For it maketh vs to knowe our selues in this world [a], and to repose no confidence in anie creature [b].

It is good for vs sometime to be il spoken of [c], & il thought of, although we deserue not the same. For that bringeth to humilitie [d], and driueth from pride. And the more earnestlie we cal for the testimonie of God in our conscience [e], when we are contemned among men, & of no credit.

So that euerie man ought so to depend vpon God [f], that he neede not care

[a] Ps. 119, 67. 71.
[b] 2. Chr. 10, verse. 7. Psalm. 118, verse. 5, &c. 2. Cor. 1, 9.
[c] Mat. 5, 11.
[d] 2. Sam. 16, verse. 10. 11. 12. Rom 5, 3.
[e] Rom. 8, 16 17. 1. Pet. 4, 14. 1. Iohn. 3. 21.
[f] Psalm. 94, verse. 17, &c 2. Cor. 1, 9.

re for anie worldlie comfort.

For a good man the more he is troubled, either outwardlie in bodie, or inwardlie in mind, the more he considereth how greatlie he standeth in need of Gods assistance, without which he seeth he can doo no good [g]. Then he sorroweth, and sobbeth, and desireth to be deliuered from miserie; then it greeueth him to liue anie longer [h]; and wisheth to be loased, and to be with Christ [i]; and then hee perceiueth ful wel, that in this life we cannot find perfect peace, and securitie [k].

[g] Phil 2,13.

[h] Rom.7,21
[i] Phil. 1, 23.
[k] Ioh.16,20 Reue.7,16. 17.

Chap. 13.

That no man either is, or hath bin without tentation, and how both to suffer *and resist the same.*

AS long as we liue in this world, we cannot be without tentations, and trobles. And that made Iob to cal mans life here on earth a warfare [a].

Wherefore it standeth euerie man vpon to thinke hereof, and to watch in praier [b], that the diuel haue no aduantage against vs, which neuer sleepeth,

[a] Iob. 7, verse.1, &c.
[b] Mark.13. verse. 33. 37. Matth. 26, verse.41,&c

peth, but rangeth about alwaies seeking whom he maie deuoure [c].

The best man is tempted sometime [d]; and to be vtterly without tentation it is impossible.

Yea expedient is it sometime that we be tempted [e], though we like not thereof [f]: for thereby we are humbled, purged [g], and instructed [h].

Al the holie fathers haue endured tentation, and bin schooled thereby [i]; but they which fainted vnder the same, are vtterlie cast awaie [k].

There is no calling so holie, nor place so solitarie, but you shal find there both troubles to trie you, and aduersitie to disquiet you: no, let not man looke in this life to be free from tentation. For we haue that in ourselues which tempteth vs [l], in asmuch as we are borne in concupiscence, and conceaued in sinne [m].

Tentations come vpon tentations, miseries vpon miseries, and alwaies we haue somewhat to suffer: because we are falen from the state of our felicitie [n].

Manie whilst they shun some troubles, fal into woorser [o]. For they are not auoided by flight onelie [p], but by patience [q]; and true modestie maketh

[c] 1. Pet. 5, 8 Reu. 12, 12.
[d] Sirac. 2, 1 1. Cor. 10, verse. 13. Hebr. 12, 8.
[e] Iames. 1, verse 2, &c.
[f] Hebr. 12, verse. 11. Psa. 119, 67. 71.
[g] Iob. 5, 17. 18. Wisd. 3, 5.
[h] Hebr. 12, verse. 5, &c. Sirac. 18, 12.
[i] 1. Pet. 1, 6. 7. Iudit 8, 25. 26, 27.
[k] Luk. 8, 13. Hebr 12, 8.
[l] Iam. 1, 14. 15.
[m] Psal. 51, 5
[n] Gen 2, 24
[o] Matth 26, verse. 70. &c.
[p] Mat. 26, 56
[q] Esai. 30. 18 Luk 21, 18 Iames. 1, 2. 3. 12.

keth to preuaile ouer enimies.

He which onlie outwardlie ſhunneth tentations, and plucketh not vp ẏ roote from whence they doo ſpring, is ſo far from eſcaping them, that they aſſaile him the ſooner, and make him much woorſer than he was before [r].

By ſufferance, through Gods grace, thou ſhalt more preuaile [f], than by ſtubbernes and reſiſtance [t].

In thy troubles vſe counſel. If thy neighbor be afflicted, giue him no il words [u], but comfort rather [x], which thou wouldeſt haue thy ſelfe, if thou wert in his caſe.

The cauſe of all wicked tentations is vnconſtancie of mind, and lacke of faith [y]. For as a ſhip without a ſterne is carried to and fro with wind and weather: ſo the wauering [z], and vnconſtant man is diuerſlie tempted.

As fire trieth iron: ſo tentation trieth man [a]. What we are able to do we know not manie times: but what we are, tentation ſhewes [b].

To auoid tentation, it is good to be circumſpect at the beginning of the ſame. For the enimie is the more eaſilie ouercome, when we ſhut the doore of our vnderſtanding againſt him, and meete him at the threſhold

[r] Matth. 12, verſe. 45. Hebr. 6, 4. 5. 6. 2. Pet. 2, 20. 21.
[f] Roman. 5, verſ. 3, &c. Iames. 1. 12.
[t] 1. Cor. 10, verſe. 10.
[u] Galat. 9, 10.
[x] Iob 5, 14.
[y] Mat. 8, 26. Matt. 14, 31
[z] Iame. 1, 6. 8.
[a] Wiſd. 3. 6. Sirach. 2, 5. 1. Pete. 1, 7,
[b] 1. Cor. 3. 13. Iames. 1, 12.

as soone as he begins to knocke. And therefore said a certaine Poët right wel to this effect[c].

[c] Ouid in his 3 booke de Arte amandi.

If thou beest sick, preuent the worst,
And seeke for remedie at the first.
For when a sicknes hath taken root,
If thou take Physick, it will not boot.

Learne before thou speake, and vse physick or euer thou be sick.

Sirac. 18, 18

For first cõmeth into our minds a bare cogitation of euil, then followeth a strong imaginatiõ, out of which proceedeth a wonderful delectation, wicked motions, and assent vnto sin: and so by litle and litle the malicious enimie entereth in, when at the first he might easilie be kept out.

The steps of sinne.

Whereby this we get, that the longer we tary before we resist, both we are y weaker when we doo resist, & our enmie y strõger whom we must resist.

[d] Iam. 1, 14 15

Some as soone as they begin to amend their liues, others at their end & diuerse al their life time are tempted, and afflicted: againe there be which are but lightly assalted, which thing God, who worketh al things for the salfetie of his elect[e], bringeth to passe according to the wisedome, and equitie of his heauenlie wil.

[e] Rom. 8, 28

And therefore we must not despaire, when we are tempted, but mu

much the more earnestlie praie vnto God, that he would vouchsafe to help vs in al extremities, and, according to ỹ words of Paule [f], giue issue that we maie be able to beare our tentation.

So then in al tentations, and troubles let vs humble our selues vnder the mightie hand of God [g]. For he exalteth the humble and meeke [h].

In aduersitie man is tried [i], how he hath profited in wel doing, and so he getteth not onlie fauor before God [k], but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout, and zelous: but he which continueth patient in the time of aduersitie [l], wil doubtles prooue a perfect man.

Manie ouercome great troubles, which are ouercome by smal, & dailie: but such cannot trust to themselues in great, which are so weake in trifling things.

[f] 1. Cor. 10. verse, 13.

[g] 1. Pet. 5, 6 Iames 4, 10

[h] Iame. 4, 6 Prou. 3, 34.

[i] 1. Cor. 3, 13.

[k] 1. Pet. 1, 6. 7.

[l] Rom. 5, 3. Iames. 1. 3.

Chap. 14.

Against rash iudgement.

LOoke into thy selfe, and iudge not other men [a]. For in iudging others we labor vainelie, erre cõmonlie, & easilie

[a] Matth 7, 1 Luk. 6, 37.

easilie offend [b]: but in iudging and examining our selues [c] we reape singular commoditie.

[b] Iame 4, 11.
[c] 1. Cor. 11, verse, 31.

As we fansie a thing, so we iudge thereof: and blinded with priuate affection we commonlie giue parcial sentence [d].

[d] Rom. 2, 1.

Now were the loue of God alwaies, and our onlie guid, our senses, which are enimies to truth, would not so easilie troble vs. But commonly somwhat either lurketh within, or chanceth without, which carieth vs awaie.

Manie in their doings vnwittinglie seeke themselues; which are so long quiet in mind, as they inioy all things according to their wish: but if anie thing fal out otherwise than they would, they chafe, fret, & fume.

Great dissention riseth many times euen among freends, and contrimen yea among the godlie and zelous to through diuersitie of opinions. For such is our nature, we can hardlie breake an old custome; and farther than he seeth no man wil gladlie go. But if we cleaue, or depend more vpon reason and sense [e], than vpon the virtue which bringeth vnder the obedience of Christ, let vs neuer look to be inflamed with the light of God holi-

[e] Iohn. 3, 3. 4.

holie Spirit. For God wil be ſerued not with a peece of man, but with whole man [f]; neither doth he alow reaſon to iudge of religion.

[f] Deut. 6, 5. Luk. 10, 27. Mark. 12, 29 verſe, 30. Mat. 22, 37.

Chap. 15.

Of the works of charitie, and how to doo good works.

WE ought not to doo wickedlie for any thing [a], nor for any mans ſake [b]: albeit in reſpect of the weake [c] a good worke may be vndone ſometime, or done otherwiſe. And that is not to neglect a good worke, but leaue one good worke to doo a better.

[a] Rom. 3, 8. [b] Ro. 8, 38. 39. [c] 1. Co. 9, 20 21. 22.

If thou haue not loue, thine outward deeds profit nothing [d]; if thou haue loue, be thy works neuer ſo ſmal, and ſimple, they profit much. For God reſpecteth not what is done, but how, & with what affection a thing is done [e].

[d] 1. Co. 13, 3

[e] Luke. 7, verſ. 40, &c.

He doth much that loueth much [f]; he doth much that dooth a thing as it ſhould be don [g]. And he doth ſo, that ſeketh the common welfare before his owne profit [h].

[f] Luk 7, 47. [g] Mat. 26, 10

It many times ſeemeth a charitable deed, which in deed is a carnal. For that which is doone, as commonlie

[h] 1 Co. 13, 5 Carnal works, what.

works are done, either of affection, or desire of gaine, or hope of reward, which are carnal inclinations, is doubtles a carnal, and not a charitable worke.

Fruits of charitie.

A man endued with perfect charitie serueth not his owne turne, but onely in al things seeketh the glorie of God.

i 1.Ioh.2,15 16 17 Iames. 4, 4. k 1 Co.13,2. l Ier. 9, 23. m 1.Co.1,31 e Iam.1,17. o Reu.7,15 16 17 p Eccle.1,3. &c. Philip. 3, 8.

i: He enuieth not k. For he loueth no priuate ioy l; neither wil reioise in himselfe, but in the Lord m: whose blessing he desireth before al things. He ascribeth no goodnes vnto any, but acknowledgeth al things to come of God, from whom euerie good gift & euerie perfect gift doth proceed e, and in whom al the Saints doo rest in perpetual blisse o. Finalie he which hath but a spark of this true charitie accounteth al worldlie things but meere vanitie p.

Chap. 16.

That men which offend must be borne withal sometime.

a 1 Thess.5 verse, 14 b Esa. 30,18 Luk. 21, 19.

THAT which thou canst not amend neither in thy selfe, nor in others, must patiently be suffred a, til God otherwise worke b.

Think

Thinke with thy selfe, that perchance God doth it to trie thy patience [b], without which our merits doo litle auaile: notwithstanding in thy trobles thou oughtest to beseech almightie God to assist thee with his grace, that patientlie thou maist endure his crosse, and trial [c].

If anie being diuerse, and sondrie times admonished, wil not amend [d], deale with him no more, but commit the whole matter to God, that his wil, and glorie may appeere in al his creatures [e] which knoweth wel how to turne all things to the best.

Endeuor thy selfe patientlie to beare the faults, and infirmities of other men whatsoeuer they be [f]: forasmuch as thou art faultie thy selfe [g], and must be borne withal. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy minde?

We wish that others were godlie, and yet we amend not our selues [h]. We would haue others seueralie corrected [i], which we refuse our selues. We find fault with the licentiousnes of others, and we our selues wil not be gaine-said. We seeke that others should be bridled by lawes, and we

b Rom. 5, 3. 4. 5. Iames. 1, 3. 4.
c Luk 17, 5. Iames 1, 5.
d Tit. 3, 10.
e Mat. 6, 10
f Galat. 6, 1 2.
g 1. The. 5, 14 Iame. 3, 2
h Matt. 7, 3. 4. 5.
i Rom. 2, 1 2. 3. Matt. 7, 1.

k Mat.7,12. Luke.6, 31. Tob.4, 15. our ſelues refuſe obedience. Where-by it is euident how we loue not our neighbour as our ſelues k.

l Mat.5, 10. 11. 1.Pet.4, 14. m Gala.6,2. If al were perfect, what ſhould we ſuffer at other mens hands, for Gods ſake l? But now it pleaſeth God, that we muſt beare one anothers burthen m; & that bicauſe no man is without fault; no man but hath his burthen; no man that can liue by himſelfe; no mā but lacks aduiſe ſomtime; & therfore we ought one to ſuffer with another n, to cōfort one another; to help, inſtruct, and admoniſh one another.

n 1.Cor.12. verſ.26,&c. And neuer ſhal the virtue of a man be ſo knowne, as by occaſion of aduerſitie o. For occaſions make not a man fraile, but ſhew what he is p.

o Iam.1,12. p 1.Pet.1, 6. 7.

Chap.17.

The waie to quietnes both temporal, and eternal.

THou muſt bridle, & breake thy wil in manie things, if thou wilt liue a quiet life a. And if thou wouldeſt ſtand vpright, and go forward in godlines, account thy ſelfe in this world but a baniſhed man, and a pilgrime b. And if thou deſireſt to be a Chriſtian, thou muſt

a Pſa.120,7. Matth.5, 5.

b Pſ.119, 19. Heb.11, 15. 16. 1.Pet.1, 17. 18.

must proue a foole before men [c] for Christs sake.

A hood, or a shorne head maketh not a religious man: but an alteration from vice to virtue [d], and a mortification of the lusts [e].

He which loueth anie thing besides God, and the saluation of his soule [f], shal find nothing but miserie, and sorowe.

And let not him looke to be long in quiet, which laboreth not in the sight of man to be most abiect & inferior to al [g]. For thou art in this life to serue [h], not to rule, and called to suffer [i], and to labor [k], not to loiter, and to liue at pleasure.

For men are tried in this world as gold is in the fornace [l]: and let no man looke to stand here vpright, vnles with al his hart he humble himselfe for the Lords sake [m].

[c] 1. Cor. 1, vers. 23, &c. 1. Cor. 3, 18. 1. Cor. 4. 10.
[d] Eph. 4, 22. Iames. 1, 21. 26. 27.
[e] Rom. 13, verse. 12 13 14.
[f] Psal. 119. vers. 29, &c. Mark. 12, 30 Luke. 9, 23. 26.
[g] Iame 4, 6. Matth. 20. vers. 24, &c.
[h] Mat. 20, 28 Philip. 2, 7.
[i] Luk. 9, 23.
[k] Gen. 3, 19
[l] Iob. 23, 10 Wisd. 3, 6. 1 Pet. 1, 7. Psal. 66, 10.
[m] 1. Co. 4, 10

Chap. 18.
The virtuous life of the holie Fathers.

BEhold the examples of those holie fathers, in whom true religion and perfection did shine, and you shal

easilie perceiue how litle, and in a manner nothing it is, which we doo. Alack, what is our life compared with theirs!

Those holie men, and freends of Christ did serue the Lord in hunger, and thirst [a], in cold and nakednes, in wearines, & painfulnes, in watchings, and fastings, in praiers and meditations, in manifold persecutions, and troubles [b].

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and al which at any time folowed the steps of our Sauior Christ, endure? For they hated their liues in this world [c] that they might saue them for eternall life.

O what an hard, and seuere life did those holie fathers leade in deserts! what long and greeuous tentations suffred they! How often did the enimie assaile them! how zelouslie did they offer the sacrifice of praier vnto God! With what seueritie did they tame their bodies! what studie spent they to profit in religion! what conflicts had they with vices and wickednes! How vprightlie did they spend their time before God!

In the daie time they labored, in the nigh

[a] 2. Cor. 6, verse. 4, &c. 2. Cor. 11, vers. 27, &c.
[b] Hebr. 11, vers. 36, &c.
[c] Ioh. 12, 25 Mat. 10, 39. Matt. 16, 25 Mark. 8, 35. Luke. 9, 24. Luk. 17, 33.

night they praied, and at no time ceſſed they from deuout meditations [d]. Finallie, no time was idlie ſpent, and al houres that they conſumed ſeemed verie ſhort, inſomuch that many times for to profit their ſoules, they little did regard the releefe of their bodies [e]. And as for wealth, autoritie, promotion, freends, and kinſfolks, they renounced them [f], togither with al worldlie things.

So that in mans eies they were poore [g], but in the ſight of God, and in reſpect of their virtues moſt mightilie rich; outwardlie they ſeemed needie [h], but inwardlie they were refreſhed with Gods heauenly grace, & comfort [i]; in the world meere ſtrangers [k], but to Chriſt freends, & familiars [l]; in their owne iudgement moſt vile [m], & odious to the world [n], but to almightie God deere and pretious [o].

They were humble, and obedient, and freendlie, and patient: whereby they found good ſucceſſe in the ſpirit, and grace before God [p].

Therefore ſhould al godlie men follow their ſteps, and be more mooued by ye example of them to vertue, than of luke-warme Chriſtians, though they be infinit, to wickednes.

[d] Eph. 6, 17. Coloſ. 4, 2. 1. Theſ. 3, 10 1. Theſ. 5, 18

[e] Mat. 14, 15 Mar. 6, 35. 36. Luk. 9, 12.

[f] Mat. 10. 27 Mar. 19, 28. Luk. 18, 28. Acts. 2, 44. 45

[g] Mat. 5, 5. Luk. 6, 20.

[h] 2. Cor. 6, verſe. 10.

[i] Pſa. 94, 19

[k] Iohn. 16, 2.

[l] Ioh. 15, 15.

[m] Ioh. 13, 6. 8.

[n] Ioh. 15, 19

[o] Ioh. 16, 20 22.

[p] 2. Cor. 9, verſe. 13. 14.

Oh

Oh what zeale had the godlie in ỳ primitiue Church [q]! what deuotion to praier [r]! what contention to excel in wel doing! what ſcuere diſcipline! what reuerence, yea what obedience ſhowed they to the doctrine of their teachers! Their monuments to this daie ſhew, that they muſt needs be moſt ſingularlie perfect, which haue ſo valiantlie ſubdued the world [s].

But now a daies if a man can but keepe him ſelfe from groſſe offenſes, or refraine from reuengment, he is accounted a good and perfect man.

O the ſecuritie of our time, which haue ſo quicklie declined from our first heate [t], and loathed life, becauſe we are luke-warme [u], & wearie [x]! But ſurelie it is a manifeſt argument that we are dead from wel dooing, which ſee ſo many examples of godlie men before vs, and folow none of them.

[q] Actes. 4, verſ. 10, &c.
[r] Acts 2, 46 47.
[s] Hebru. 11, verſ. 36, &c.
[t] Reuel. 2, 4
[u] Reu. 3, 16
[x] Matt. 24, verſ 48, &c.

Chap. 19.
The exerciſe of a true Chriſtian.

THe life of a Chriſtian ſhould be adorned with al virtues, that he may be inwardlie ſuch, as he outwardlie appereth

reth to the world [a]: yea more virtuous should he be, than he seemeth; inasmuch as God seeth our harts [b], whom we must entirelie reuerence whersoeuer we are, and before whom we must walke vprightlie as angels.

Euerie daie we should renounce our minds [c], and as though we were but newlie conuerted from sinne, we ought to inflame our zeale, and saie:

O my Lord and God, assist me I humblie beseech thee, in this my good purpose, and zeale, and giue me grace euen at this present time godlie to enter into thy seruice. For what hitherto I haue doone, is nothing.

In this our race, and going forward in godlines, we must vse great diligence, if we mind to finish our course as we should. For if he which couragiouslie goeth on, is tried many times; what wil become of him which either sildome, or faintlie setteth forward?

Manie things cause vs to change our good minds: but we neuer so lightlie omit spiritual exercise, but we greatlie hinder our selues therby.

The purpose of the iust dependeth vpon the fauor of God [d], not vpon thier owne wisedome [e], on whom they

[a] Mat. 5, 14. 16. 20. 47. 48.
[b] 1. Sam. 16. verse, 7.
Psal. 33, 15.
Reuel. 2, 23
Hebr. 4, 13.
[c] Rom. 12, 2
[d] Philip. 2, verse. 13.
[e] Prou. 3, 5.

they trust in al their enterprises. For
[f] Pro. 16,9. 33. man may purpose [f], but God disposeth, neither can man of himselfe bring any thing to passe.

If we omit our accustomed exercise, either for religions cause, or to profit our breathren, we may easilie attaine therevnto againe: but if carelesslie of sloth, or faintnes of mind we neglect the same, we do both lightlie displease God, and greatlie endamage our selues [g].

[g] Iames 1. verse. 22. 23 24 Let vs doo our best, yet shal we offend in manie things [h]. Albeit it wilbe good to shoot at some certaine
[h] Iam. 3, 2. thing, and especiallie against those vices, which hinder vs more than others. We must examine, and set in order aswel outward, as inward things; for both are necessarie to our
[i] Ephes. 4. verse. 20, &c. Colos. 3, 17. proceeding [i].

If thou canst not at al times take an accompt of thy selfe, yet do it somtime, and at the least once a daie, to wit, at morning, or at night.

In the morning consider how thou wilt spend the time til euening: and at night cal into mind how thou hast past the daie, & what thy thoughts [k],
[k] Psal. 19, 14 words, and deeds haue bin. For therby we commonlie both displease God,

God, and offend man.

Gird thy loines like a man [l] against Satan [m], bridle thy riotous appetite [n], so the more easilie shalt thou bring vnder al the vnrulie desires of the flesh.

[l] Eph. 6, 14.
[m] 1. Pet. 5, 8
[n] Prou. 23, vers. 31, &c. 1. Thess. 5, 6.

Be thou at no time idle altogether [o], but alwaies either reade, or write, or praie, or meditate, or doo somewhat for the publike welfare.

[o] Prouer. 6, verse. 6, &c.

The bodie must be exercised with iudgement. For al exercises be not for euerie man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heed that thou be not to publike slowe, and swift vnto priuate: but hauing done thy dutie according to thy calling, if anie leisure be gotten, betake thee to thy self, as thy profession doth require.

Al men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersitie of times we thinke of exercises. For some like vs on holie-daies, some on working-daies, some in the time of warre, some in the time of quietnes, some we mind when we are pensiue, and some when we reioise in the Lord [p].

[p] 1. Cor. 1, 31

Good

Good exercises should oftentimes be renewed especialie on holie daies, as though we then were departing out of this life, and going to the euerlasting daies to rest. And therefore at such times especialie we should show our selues most deuoute, and most carefulie execute Gods hests, looking, as it were presentlie for a reward of our labor from God. Which if it be deferred, let vs thinke with our selues that we are not sufficientlie prepared, but vnworthy so great glorie to be reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our end.

Happie is that seruant, saith our Sauior Christ [p], whome the Lord when he commeth shal find watchful: know yee of a truth, he wil make him ruler ouer al that he hath.

[p] Luke. 12. verse. 43. 44.

Chap. 20.
Of solitarines, and silence.

Seeke a conuenient time to meditate, and oftentimes cal the benefites of GOD into mind.

Omit curious things, and choose such

ſuch matter as maie rather ſtirre vp thy mind vnto godlines, than buſie thee too much.

Withdraw thy ſelfe from ſpeaking vainelie [a]; from gadding idelie; from liſtening vnto rumors and nouelties, and thou ſhalt find good leiſure, and ſufficient for thy ſpiritual exerciſe: & that after the example of the moſt godlie, who ſhunned the companie of men, as much as they might, and choſe to liue apart vnto God.

[a] Math. 12, verſe. 36. Philip. 4, 8. 9.

One ſaid [b], I neuer came among men, but I departed more wicked than I was afore. And this wee find true when we talke much togither.

[b] Seneca.

It is eaſier to be altogither ſilent than not to exceed in words; and to tarie at home, than not to offend abroade, it is eaſier.

Wherefore he which would be zelous, and godlie, muſt auoid companie, as did Ieſus.

[c] Matth. 20. verſe. 23. Mark. 6, 46.

No man ſafelie dooth go abroade, but he which gladlie can abide at home; no man ſafelie doth gouerne, but he which gladlie can be in ſubiection [d]; no man ſafelie dooth command, but he that hath learned willinglie to obeie [e]; no man ſafelie is merrie, but he that hath a good conſcience [f],

[d] Matth. 20 verſe, 26. 27.

[e] Rom. 13, verſe. 1, &c. Coloſſ. 3, 22 23.

[f] Prou. 15, verse. 13. 15

science [f], and no man salfelie can speak, but he that willinglie can hold his peace.

2. Cor. 1, 12.

And yet hath not the securitie of good men, at anie time bin without ỹ feare of God [g]: neither did their excellent, and heauenlie gifts make them anie whit proud, but the more humble [h]. But the securitie of ỹ wicked, as it ariseth of pride [i]: so it turneth to their destruction [k].

[g] Pro. 28, 14

[h] Rom. 12, verse. 16. 1. Cor. 4, 6. 7.

[i] Pro. 28, 25 26

[k] Esai. 48, 22

Neuer looke to liue at thine harts ease in this world, seeme thou neuer so godlie, and religious [l].

[l] Psal. 34, 19 Acts. 14, 22.

It falleth out manie times that they fal greeuouslie through pride, which in mans opinion were most religious men [m]: whereby it is euident, that tentation is verie good for some [n]? both to keepe them from pride [o], and outward consolation.

[m] Luke. 18, vers. 10, &c.

[n] Ps. 119, 67. 71

[o] Iames. 1, 1. 2.

[o] 2. Cor. 12, verse, 7.

O, if man would auoid vaine pleasure, and not loue the world [p], what a good conscience should he alwaies reteine! If man would cast awaie al vaine cares, and thinke onelie vpon heauenlie things, and trust wholie in God [q], what a continual ioy should he feele in his mind!

[p] 1. Iohn. 2, verse, 15. 16 17

[q] Psalm. 3, verse, 1, &c Psalm 4, 7. 8.

No man shal find anie spiritual comfort, except he occupie himselfe diligent-

1. Pet. 5, 7. Esai. 26, 4.

diligentlie in ſtirring vp his mind vnto godlines [r]: the which thou ſhalt the more eaſilie attaine, if thou enter into thy chamber [f], and ſhut thy ſelfe from troubles of the world, as it is written [t], Examine your owne hart vpon your bed, and be ſtil.

[r] Eſai 26, 8. 9.
[f] Matt. 6, 6.
[t] Pſalm. 4, 4

For commonlie thou ſhalt find that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy cloſet, the more thou wilt like it; the leſſe thou cõmeſt thereinto, the more thou wilt loath it. But frequent the ſame rightlie, and tarie therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt do it with exceeding pleaſure.

Solitarines, and quietnes is good for him that would proceed in virtue, & learne the myſteries of holie Scripture. For there ſhal he find euen flouds of teares [u], whereby he maie waſh, and clenſe himſelfe euerie night, that he may by ſo much be nigher vnto his maker, by how much he is farther from the reſort of men.

[u] Pſal. 6, 6.

So that God with his holie angels commeth vnto him, which withdraweth himſelfe from his friends, and acquaintance.

It

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles [x].

[x] Mat. 7, 22. 1. Cor. 13, 2

It is no shame, but praise for a godlie man seldome to go abroad [y]; to shunne to be seene, and not to loue to see.

[y] Psal. 102. verse. 6, &c.

Why lookest thou on that, which is not lawfull for thee to haue [z]? The world passeth awaie, and the lust thereof [a].

[z] Exo. 20, 17

[a] 1 Iohn. 1, verse. 17.

The desire of pleasure maketh thee to roaue abrod: but when the pleasure is past, which is quicklie gone, what getteste thou thereby but repentance, and a wandering soule?

1. Cor. 7, 31.

A merrie out-going bringeth commonlie a moorneful returning home; & a merry euening watch is a signe of a lowring morning: euen so the ioie of this world entereth pleasantlie, but endeth bitterly [b]. What canst thou see in another place which is not heere? Behold the heauen, & the earth, and all the elements: for of these doo al things consist. What seest thou in any place that abideth euer [c]?

[b] Prou. 14, verse. 13.

Pro. 23, 31. 32.

[c] 1. Cor. 2, verse. 31. 1. Iohn. 2, verse. 17.

Perchance thou thinkest to satisfie thy self with contemplation, but thou shalt neuer doo so.

What

What if thou saweſt euen al things before thine eies? it were but a vaine ſight[d].

[d] Eccl. 1, 14

But liſt vp thine eies, man, vnto God[e]; and aske pardon for thine offenſes[f].

[e] Pſal. 25, 1. Pſal. 121, 1.
[f] Sirach. 17. 23.

Leaue vaine things to vaine folks; and giue thou thy mind to do the wil of God[g].

[g] Deut. 11, 1 Eccleſ. 3, 12.

Shut thy ſelfe within thy doore[h], and call thy welbeloued Ieſus vnto thee[i]. Tarie with him in thy chamber: for elſe-where thou ſhalt neuer find ſo great quietnes.

[h] Matt. 6, 5.
[i] Salamons ſongs. 2, 14. Sal ſongs. 3 4.

Haddeſt thou not gone abroad, nor liſtened vnto rumors and tales, thou mighteſt the better haue enioied quietnes: but now bicauſe thou giueſt thine eares to heare newes, thou are trobled greatlie, and vexed in mind.

Chap. 21.

Preparatiues vnto godlines.

WIlt thou come forward in godlines? Then feare God[a]; & be thou not ouerlooſe in behauior, nor giuen to vaine pleaſure[b], but keepe vnder thy ſenſes by

[a] Prou, 1, 7. Proue 9, 10. Pſal 19, 9. Pſa. 111, 10. Sirach. 1, 16.
[b] Prou. 9, 17 18.

by discipline.

Prepare thy selfe to vnfeigned repentance [c], and thou wilt proue religious. For repentance bringeth vnto godlines, and negligence quicklie doth forgo the same.

[c] Rom. 12, 2

It is maruel that any man can hartelie reioise in this life, which considereth his banishment, and the manifold perils of his soule [d].

[d] 1. Pet. 1, 6

Through the weaknes of our minds, & securitie, we seeke not the sorowes of the mind, but oftentimes we laugh, when in deede we should weepe. [e]

[e] Matt. 5, 4. Luk 6, 21.

There is no true libertie, nor good mirth, but in the feare of God ioined with a good conscience [f].

[f] 2. Cor. 1, 3 4. 12. 1. Pet 3, 15. 16. Prou. 15, 15.

Happie is that man which casting off the lets of al worldlie busines, can giue himselfe wholie to the stirring vp of his mind. Happie is he that can keepe himselfe from al those things, which may either defile or burden his conscience [g].

[g] 2. Cor. 1, 8 9. 10.

Fight like a man [h], custome is ouercome by custome.

[h] 2. Tim. 2, 1.

If thou mindest not to medle in other mens matters; they for their parts, wil not medle in thine.

Take not vpon thee another mans charge, neither trouble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe[i], and before thy deerest frends giue thy selfe counsel. [i] Matth. 7. verse. 1, &c.

If thou lack the good wil of men, take it not heauilie; but if thou behaue not thy selfe wel, and circumspectlie as becommeth the seruant of GOD, and a true Christian[k], howle and weepe[l]. [k] Luk. 8, 21 Rom. 2, 8. 9. [l] Iames. 5, 2

It is good for a man not to haue much comfort in this life, especiallie worldlie comfort. As touching heauenlie, if we either feele it not at al, or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the mind, nor forsake transitorie, and external comfort[m]. [m] 2. Cor. 1, verse. 9.

Thinke with thy selfe not onelie that thou hast not deserued any heauenly comfort, but also that thou dost deserue great miserie, & affliction[n]. Heb. 12, 1. [n] Luk. 18, 13

A man set on fire with the sparks of true godlines loueth not[o], but loatheth the world[p], and al that is therein[q]. [o] 1. Iohn. 2, verse, 15 [p] Phil. 3, 8. [q] 1. Iohn. 2, verse, 16.

A good man continuallie findeth occasion to weepe, and moorne. For whether he behold himselfe, or other men, hee seeth that no man liueth without miserie in this world. Yea the more

more earnestlie he considereth himselfe, the more aboundantlie doth he shed teares [r]. And indeed our manifold sins, and transgressions [s] wherwith we lie so wrapped, that hardlie we can behold celestial things, shold moue vs so to doo.

[r] Luke. 23, verse. 28.
[s] Esai. 59, 2.

Thinke more often of thy death [t], than of a long life; & doubtles thou wilt giue thy selfe more earnestlie to repentance, than thou doest. Againe cal into thy mind the paines of hel, when God shal turne away his face [u]; and it wil make thee both to lament thy sinnes, and to take aduersitie in good part.

[t] Sirach. 7, verse, 36.
[u] Sirach. 18, verse. 23.

But bicause these things come not into mind [x]; and we folowe the vaine pleasures of this transitorie world; we go on, God knowes, coldlie and slowlie in religion, for lacke of the spirit of God [y]; whence it is that our wretched bodies doo so easilie complaine.

[x] Pro. 14, 9.
[y] Gal. 5, 18. 22. Roman. 8, vers. 12, &c.

Wherfore make thine humble petition vnto almightie GOD, that he would inflame within thy brest his heauenlie fire [z], and saie with the Prophet [a]: Feed me, ô Lord, with that bread of teares, and giue me teares to drinke with great measure.

[z] Psalm. 51, verse 6, &c.
[a] Psal. 80, 5. Psal. 102, 9.

A

Chap. 22.
A vew of the miserie of mankind.

WHersoeuer thou art, & whethersoeuer thou turnest thyself, thou art miserable, vnles thou returne vnto God [a].

Why art thou trobled? Becausse things fal not out according to thy mind? But who is he that hath al things at his harts desire? Not I, not thou, nor anie mortal man; no doubtles, man is not without miserie and troble, no not a king, nor the proud pope himselfe.

Who is then in the best estate, and condition? Euen he which for Gods cause can suffer affliction [b].

Weake, & foolish people saie commonlie, See how happie he is, how welthie, how mightie, in what auctoritie, of what a goodlie stature, how faire is he! But looke vpon heauenlie gifts, and thou shalt find that these things are not to be accounted of. For they are vncertaine [c], and burdensome [d] because they can neuer be kept without carefulnes & feare [e].

Man should not thinke that in

E.1. abun-

[a] Psa. 84, 10 11. 12

[b] Matt 5, 10 11

1. Pet. 3, 14.
1. Pet. 4, 14.

[c] Mat. 6, 19.
1. Iohn. 2, 16. 17.

[d] Mar. 4. 19

[e] Luk. 12, 33 34.

f 1.Tim.6,17 abundance of these worldlie things
18. an happie life doth consist f; but he is
19. to content himselfe with a meane e-
Luk.12,21. state g, and to thinke that as long as
g Psa.37,16 he liueth in this world he is misera-
ble.

The more a man hungereth after godlines, the more he abhorreth this
h 2.Cor.12, verse, 10. life h; because he perceiueth more sensiblie, and more euidentlie seeth the sinnes of mans corruption. For vndoubtedlie to a man zelouslie addicted, & desirous to be loased from
i Rom.7,24 sinne i, to be with Christ k, it is a mi-
k Phil.1,23 serie & trouble euen to eate, to drink, to sleepe, to rest, to labor, and to be subiect to other things necessarilie incident vnto mortal man. For these things do greatlie suppresse the mind
l Wisd.9,15 of man l. Therefore most humblie doth that Prophet desire to be deliuered from them on this wise, Drawe me out of my necessities, ô Lord.

But miserable are they, which see not their owne miserie: but more mi-
m Luk.6,24 serable which loue this miserie m, &
25. mortal life, in which some so delite (albeit with al their carking, and care they can hardlie prouide things necessarie for themselues) that, were they sure to liue alwaies in this world,

world, they would not set a point by the kingdome of God[n]. Which mad, and faithlesse wretches, so deepelie drowned in the earth, that they can thinke vpon nothing but earthlie things, that one daie to their paine vnderstand, how vile & vaine it was which they loued[o].

[n] Mat. 6, 21. Luke 12, 16. 17. 18. 19.

[o] Philip. 3, verse, 19.

But those men of God, and freends of Christ, looked not on those things which pleased the flesh, & florish for a time[p]: but they coueted after euerlasting riches with al desire, & greedines; yea with their whole harts they lóged for things on high, not seene[q], that the desire of things which are seene, might not draw them vnto things belowe.

[p] Phili. 3, 7. 8.

[q] 2. Cor. 4, verse, 18. 1. Pet. 1, 8.

Despaire not, brother, to come forward in godlines; thou hast yet time, and space[r]. Deferre not therefore thine amendment[s] from daie to day: but rise, and out of hand begin, and reason with thy selfe on this wise; Behold now is the time to worke, now to win the field, now is the time to amend[t]; in aduersitie the time is to deserue wel.

[r] Psal. 32, 5. 6. Esaie. 55, 6. 7.

[s] Eccles. 12, verse, 1, &c.

[t] 2. Cor. 6, 1. 2. Galat. 6, 9. 10.

Through fire and water thou must passe, before thou canst come to the place of comfort[u]. Except thou offer

[u] Psa 66, 12

[x] Matth. 11, verse, 12. violence vnto thy selfe [x], thou shalt neuer triumph ouer sinne.

As long as we beare about fraile, and earthlie bodies, let vs not looke to liue without griefe, and sorowe [y].

[y] Roma. 7, verse. 24. In deede we could wish to liue quite from miserie: but forasmuch as through sinne we haue lost our innocencie [z], our felicitie, and quietnes is gone therewithal.

[z] Rom. 5, 15

[a] Luke. 21, verse. 19. Wherefore let vs be patient [a], and expect the mercie of God, vntil our wickednes be put awaie, & this mortalitie be swalowed vp of life [b].

[b] 1 Cor. 15, verse. 54. O Lord, how great is mans frailtie! How is man proane continuallie vnto sinne [c]! To daie thou dooest confesse thy sins [d], and to morowe thou wilt sinne as fresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou dooest so wickedlie, as if thou hadst neuer ment to doo wel [e].

[c] Gen. 6, 5. Gen. 8, 21, Sirac. 17, 14

[d] Mat. 6, 12. 13. Luke. 11. 4.

[e] Roman 7, vers. 15, &c.

So that great cause we haue to debase, and to thinke humblie of our selues, being so fraile, and subiect to offending [f].

[f] Iames. 3. 2. Iames. 4, 1.

Againe, if with litle negligence we leese that, which by great labor cou'd hardlie be obteined; what wil become of vs at the end, which so soone waxe

waxe cold[g]? [g] Luke 5, 9 61.

Wo to vs, if we so go on vnto rest, as if now there were peace and securitie[h], when in verie deede as yet there appeareth no token of godlines in our behauior. [h] 1. Thess. 5, verse. 6. 7.

Then vndoubtedlie wee must be trained vp afresh, like yong soldiers[i], if we hope to returne vnto goodnes, and to proceed in godlines. [i] 2. Tim 2. 4.

Chap. 23.

That man ought to thinke vpon his end.

SEing the life of man is so fraile, and short[a], consider wiselie what thou takest in hand. [a] Iob. 14, 1.

To daie a man, to morowe none[b]: and being out of sight, thou art out of mind[c]. [b] Sirach. 10. verse. 11. [c] Eccl. 1, 11. Eccles. 9, 5.

Oh the dulnes, and hardnes of mans hart, that thinking of things present, hath no care of the time to come[d]! [d] Sira. 7, 16. 17.

It were thy part so to behaue thy selfe in al thy deeds, and thoughts, as though thou shouldest depart out of this world by and by. Sirac. 18, 23 [e] Rom, 8, 23 2. Cor. 1, 8. verse. 9.

Haddest thou a cleere conscience, y wouldest not greatlie feare death[e]. Sirach. 41, 1.

It is better to auoid ſinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morow? The next day is not certaine [f]. And againe, how knoweſt thou that thou ſhalt liue til to morow?

[f] Matth. 24, verſ. 36, &c. Matt. 25, 13 Mark. 13, 32 33 Luk. 21, 34.

What are wee the better to liue long, if we prooue not better by our long life? Aſſuredlie long life doth not make vs better to God-ward, but the farther from God [g].

[g] Rom. 2, 4. Iames. 5. verſe, 1, &c.

Oh wel were we, if we had liued wel but one daie in this world! Manie keepe in mind how long they haue fauored good religion, but they neuer thinke what fruit they haue ſhewed worthie amendment of life [h].

[h] Matt 3, 8.

If thou thinke it irkeſome to die, thou ſhalt find it more perilous and dangerous to liue long.

Happie is that man which alwaies thinketh of his end, and prepareth himſelfe dailie for to die [i].

[i] 2. Cor. 4, verſ. 16, &c.

When thou ſeeſt a man to die, conſider by and by that thou muſt depart the ſame waie [k].

[k] Heb. 9, 27 Sirac. 41, 3.

In the morning thinke not to liue til night; & at night looke not to liue til morning: and alwaies liue ſo circumſpectlie, and be ſo godlie prepa-

red

red, that death maie find thee readie whensoeuer he shal come.

Manie before they looke for death, depart suddenlie [l]: for the Sonne of man wil come in an houre when men looke not for him [m]. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past than thou hast done, and then wilt thou bitterlie bewaile, that euer thou wast so sluggish, and negligent [n].

Happie is that man which endeuoreth to seeme such in this life, as hee would appeare at ỹ houre of death [o].

He which hateth the world perfectlie [p]; and fauoreth godlines zelouslie [q]; and wil be admonished willinglie [r]; and endeuoreth to amend his life seriouslie [s]; and can obeie his superiors gladlie [t]; and denie himself thoroughlie [u]; and take affliction for Christs sake patientlie [x], giueth most notable tokens that he wil die a good man.

Whilest thou art in health thou maist doo manie good deeds; but when thou art sicke, I see not what thou art able to do. For in the time of sicknes few amend: and they which defer their amendment til then, doo

[l] Luk. 12, 20
[m] Luke. 12, verse. 40. Matth. 24. verse. 50.
[n] Mat. 7, 22 23. Matth. 25. vers. 41, &c.
[o] Luk 12, 37
[p] 1. Iohn. 2, verse. 15.
[q] Reu. 3, 15. 16.
[r] Prouer 2, verse. 1, &c.
[s] Luke. 3, 3. Matth. 3, 8. 10.
[t] Tit. 3, 1. Colos. 3, 22 23.
[u] Marke. 8, verse. 34. Luke. 9, 23.
[x] Matth. 19, verse. 38. Matth. 5, 10 11. 1. Pet. 3. 14. 1. Pet 4, 14.

hardlie come into the fauor of God.

[y] Gal. 6, 10. 2. Cor. 6, 2. [z] Reu. 7, 15. 16. 17. 1. Cor. 2, 9.

Better is it to amend, and while time is [y] to liue wel, that hereafter thou maist liue for euer [z]. But if thou forgo so good opportunitie, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre, or two to repent, and they wil not be granted.

[a] Prou. 14. verse. 27, [b] Psa. 23, 4.

Wherfore consider diligentlie both what perils thou shalt escape, and what miseries auoid [a], if alwaies like a wise man, thou thinke vpon thine end. And endeuor so to liue in this world, that at the houre of death thou maist reioice rather thã feare [b].

[c] Rom. 6, 8. [d] 1. Iohn. 2, verse. 15. Luke. 14, 26. 33. Matt. 10, 37. [e] 1. Cor. 9, verse. 27.

Now, while time is, learne to die vnto the world, that then thou maist liue with Christ [c]. Now, while time is, learne to contemne the world [d], that then without let thou maist go vnto Christ. Now, while time is, beate downe thy bodie [e] by repentance, that then thou maist haue an assured boldnes.

[f] Luk. 12, 17 18. 19 20. 40. [g] Eccles. 9, verse, 12.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to liue one daie [f]? How manie haue bin deceaued & suddenlie taken out of this world [g]?

Thou hast heard, I am sure, and that often-

oftentimes, how one was killed by the ſword; another drowned; another brake his necke with a fal; another as he was at meat; another at plaie; another with a knife; another of the ſickneſ; another of the eues. Thus al die [h] (though not after one ſort) and mans life paſſeth awaie like a ſhadow [i].

Who after death wil helpe thee, if in thy life time thou leeſe good opportunitie [k]? Now, I ſaie, now or neuer is the time to doo wel [l], while both thou knoweſt not the houre of thy death, and maiſt doo good to thy ſelfe in time.

Now, while time ſerues, laie vp euerlaſting treaſures for thy ſelfe in heauen [m]; thinke of nothing but on heauenlie things [n], and care for nothing but thy ſaluation. Now, I ſaie, while time ſerues, make freends, which after death maie receiue thee into euerlaſting habitations [o].

Account thy ſelfe on the earth but a pilgrime, & ſtranger [p], vnto whom the affaires of the world doo nothing apperteine. Get thee a quiet conſcience, & lift vp thy mind vnto God [q], becauſe in this world thou haſt no continuing citie [r].

Thether direct thy praiers, and dai-

[h] Sirac. 41, 3
[i] Iob 8, 9. Iob. 14, 2. Pſal. 102, 11. Pſal. 144, 4.
[k] Luke. 16, verſ. 24, &c.
[l] 2. Cor. 6, 2.
[m] Matth. 6, verſe. 20.
[n] Luk. 12, 33.
[o] Coloſſ. 3, verſe. 1. 2.
[o] Luk. 16, 9.
[p] Hebr. 11, verſ. 13, &c.
[q] Coloſ. 3, 1
[r] Heb. 13, 14 Micah. 2, 10.

f Psal. 31, 5. Luk. 23, 46. Acts. 7, 59. lie groanes with teares, that after death thy spirit maie go to GOD in blisse [f].

Chap. 24.

Of the last iudgement, and of the punishment for sin.

a Sira. 7, 36. HAtsoeuer thou takest in hand remember thine end [a], and how thou must appeere before a seuere iudge, in

b Heb. 4, 13. whose sight nothing is hid [b], which neither is pleased by reward, nor admitteth vaine excuses; but rightlie

c Pet. 1, 17. and indifferentlie iudgeth al men [c].

O fond man, & miserable wretch, what answere wilt thou make vnto

d Iob. 9, 3. 14. God, who knoweth al thy sinnes [d], which oftentimes fearest euen the looks of an angrie man?

Why doest thou not looke to thy selfe against the daie of that iudgement, when no man shal excuse, or

e Rom. 14, verse. 12. defend another [e]? for euerie man shal

2. Cor. 5. 10. haue enough to answer for himself [f].

f Psa. 62, 12. Rom. 2, 6. 1 Cor. 3, 8. Galat. 6, 5. Now maist thou doo good, if thou take paine; now wil thy teares be accepted, if thou weepe; now maie thy

g Psal. 32, 6. Esaie. 55, 6. groanes be heard, if thou sigh [g], and both pacifie God, and purge thy selfe.

And

And in deede, thoroughlie is the patient man purged, which being iniuried, doth bewaile the wickednes of the inferrer, rather than the iniurie offered to himselfe; praieth for his enimies [h]; forgiueth them from his heart [i]; asketh pardon speedily of others whom he hath offended [k]; is more easilie moued to pitie than to anger; offereth often violence vnto himselfe [l]; and laboreth earnestlie to bring his bodie into the subiection of the spirit [m]. And these things must not be deferred, but be done while we liue, and that with speed [n]. But we deceaue our selues through an inordinate desire of the flesh [o].

That hel fire [p], what else wil it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and ẏ more substance to burne thee hast thou laied togither [q]. For in what things a man hath sinned, in the same he shal be punished [r], according to the greatnes of the offence.

There idle persons shalbe pricked with burning forkes; gluttons there shalbe tormented ẅ extreame hunger, and thirst [s]; there epicures and voluptuous persons for their sweete delights

[h] Mat. 5, 44 Luk. 23, 34. Acts 7, 60. 1. Cor. 3, 13.
[i] Matt. 6, 12 14. Mark. 11, 25. Sirac. 28, 2.
[k] Matt. 5, 24
[l] Matt 11, 12
[m] 1. Cor. 9, verse 27.
[n] Gal. 6, 10.
[o] Rom. 8, 12 13.
[p] Matth. 25 verse. 41.
[q] Luk. 12, 20 Luke. 16, vers. 12, &c. Iames. 5, 3.
[r] Wisd. 11, verse. 13.
[s] Luk. 16, 24 25.

delights shal haue burning pitch to boile them, and stinking brimstone to anoie them; the enuious there shal howle like mad dogs; & no vice but shal haue his torment. There the proud shal haue shame; and the couetous churle shal haue miserable penurie.

To be short; one houre of paine in that place shalbe more greeuous, than al ỹ time they had in this world to amend their manners. For there is no rest [t]; comfort there is none: here sometime their sorowe ceassed, and sometime they receiued comfort of their freends.

t Esai. 66, 24
2. Thess. 1, 8.

Wherfore haue a care of thy selfe whilst thou art aliue, and bewaile thy sinnes, that in the day of that iudgement thou maist safelie reioice with Gods elect [u].

u Luk. 16, 25
Wisd. 3, 3.
Matt. 25, 34

For then shal the righteous with great boldnes stand against such as haue vexed, and oppressed them [x]. Then shal he sit to iudge [y], which now is content to be iudged of men. Then shal the poore [z], and meeke [a] triumph, when the proud shal quake on euery side [b]. Then shal they saie, He was wise, which for Christ his sake seemed a foole & abiect [c]. Then shal

x Wisd. 5, 1.
Psalme. 1, 3.
y Matth. 19, verse. 28.
z Matt. 5, 3.
a Luk. 14, 11
Luk. 18, 14.
b Prou. 16, verse. 18.
c 1. Cor. 4, verse. 10.

shal the memorie of miserie patientlie susteined be sweete [d], when in the meane while the wicked shal sob, and sigh [e]. Then shal the godlie reioice, and be glad, but the reprobate shal howle and weepe [f]. Then shal the afflicted more triumph, than if continualie he had bin in ioy [g]. Then shal the base apparel be glorious [h], & the proud attire infamous. Then shal the poore cottage be more commended [i], than is the gilded palace praised. Then shal constant patience more preuaile [k] than al the power of the world. Simple obedience shal more be commended then, than al the subtiltie of man [l]. Then shal a cleere and good conscience more reioice a man [m], than profound skil in Philosophie. The contempt of riches shal doo more good [n] then, than al the riches in the world. Then shal a zealous praier bring more delight [o], than euer did fine cates. Thy silence kept in thy life time shal more cheere thy hart at that time [p], than long babling [q]. Good workes then shalbe more respected [r], than copie of sweet words. And then shal thy paines taken to reforme thy manners more delight [s], than could al the pleasure in

d Psa. 126, 5
Esaie. 25, 8.
e Reu. 21, 8.
f Mat. 25, 46
Iohn. 5, 29.
Dan. 12, 2.
g Roma. 8, verse. 18.
h 2. Cor. 5, 2
i 2. Pet. 1. 13 14.
2. Cor. 5, 1.
k Esai 30, 18
Luk. 21, 19.
l Esai. 29, 16
1. Cor. 1, 20.
m Esaie. 33, verse. 14. 15.
n Matt. 5, 3.
o Sirac. 35, verse. 13, &c.
p Esa. 30, 15.
q Matt. 6, 5. 6. 7.
r Roma. 2, verse. 10.
s Proue. 12, verse. 3. &c.

[c] Wisd. 5, 8. in the world [c].

Wherefore learne in this life to
[u] Rom. 8, 18 suffer smal things [u], that in the world
35 to come thou maiest escape great, and
greeuous dangers. Trie first in thy
life time, what thou canst suffer after
thou art dead. And if thou canst not
endure but light things in compari-
son now, how wilt thou beare after-
ward euerlasting torments? And if
now so litle paine can make thee im-
patient, what wil the fire of hel doo?
For persuade thy selfe, thou canst not
be twise happie, that is, enioy thy
[x] Luk. 16, 25 pleasure in this life [x], and raigne too
with Christ in the world to come.
Now suppose thou hast liued hither-
to in perpetual honor and pleasure,
what good would these things doo
thee, if thou shouldest die out of
[y] Luk 9, 25 hand [y]?
Luk. 12, 20. Seest thou not how al things are
[z] Eccle. 1, 2. vaine [z], saue onelie to loue and to
Eccles. 12, 8. serue God [a]?
[a] 2. Pet. 1, 10. For he which loueth God with al
his hart, feareth neither death, nor
[b] Ro 8, 38. paine, nor iudgement, nor damna-
39. tion [b]. For perfect loue maketh a
[c] 1. Ioh. 4, 17 man with boldnes to appeere afore
18. God [c]. But maruel it is not, though
[d] Rom. 6, 12 14. he which delighteth as yet in sin [d]

doo

doo both feare death, and the daie of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hel fire driue thee from wickednes [c]. But if neither the loue of God, nor the feare of hel cannot better thee one iot, then looke not to stand in a good thing long, but quicklie to fal into the snares of Satan.

[c] Prou. 14, verse. 27. Luke. 3, verse. 7, &c.

Chap. 25.

That we must earnestlie endeuor to amend our liues.

BE thou zealous, and earnest in the seruice of God: consider with thy selfe wherfore thou wast made, and wherefore thou hast renounced the world, euen to liue to God [a], and to become a good man [b].

[a] Rom. 7, 4.
[b] Eph. 2, 10

Therefore endeuor thou zelouslie to go forward. For yet a little while and thou shalt haue a reward of thy labors, and neither feare nor sorowe shalbe about thee [c].

[c] Esai. 25, 8. Reuel. 7, 17. Reuel. 21, 4. Matth. 5, 4.

Labor but a while longer, & thou shalt find great, yea euer lasting rest [d].

[d] Rom. 8, 18

If

If thou continue faithful, and diligent vnto the end [c], God wil showe himselfe faithful, and bountiful in rewarding [f].

Hope wel to win the garland [g], but shun securitie [h], both to auoid wearines, and pride.

A certaine man tossed betweene hope and feare, on a daie in his praiers vttered these words; Oh if I knew certainly that I should persеuere! and forthwith he seemed to heare these heauenlie words in his mind: What if thou knewest as much; wouldest thou continue in the course thou hast taken? wel go to; Do that which thou wouldst do, & doubt not to persеuere. With which comfortable words being encoraged, he straightwaie committed himselfe to the wil of God; & from thencefoorth neither wauered anie more in mind, nor labored curiously what might become of him, but bent himselfe wholie to doo that was agreeable to the wil of God [i], & most necessarie for his going forward, and continuing in the race of virtue.

Trust thou in the Lord, and doo good, (saith the Prophet [k]) so thou shalt dwel in the land, and be fed assuredlie.

[c] Matth. 24 verse. 13. 2. Thess. 3, 13 2. Tim. 2, 5.
[f] Matth. 25, vers. 21, &c.
[g] Rom. 8, verse. 24. 2. Tim. 4, 7. 8.
[h] Matth. 24, vers. 42, &c. Matth. 25, 8. Luk. 12, 42.
[i] 1. Ioh. 2, 17.
[k] Psal. 37, 3

One

One thing there is that withdraweth manie men from proceeding in virtue, and earnest amendment of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues[l].

But who profit more than others in wel dooing? Not they whom such things dismaie, but they which endeuor valiantlie to ouercome those counterbuffs[m]. For the more a man ouercommeth, & by Gods assistance subdueth himselfe[n], the more he goeth forward, and commeth the more into the fauor of God.

How be it al men haue not like power to ouercome, and to mortifie themselues. Yet this I saie; he which hath lesse habilitie, if he vse diligence in this point, shal more preuaile[o], than another which is slothfull, though perhaps otherwise he seeme virtuous[p].

Now there be two things, that make much to a mans amendment, namelie, to withdraw our selues violentlie from such things, wherevnto by our wicked nature we are inclined[q]; and to bend our selues wholie to the attaining of that good, which we stand in need of[r]. Also those things

[l] Matth. 19, vers. 21, &c. Marke. 10, vers. 21, &c. Luke. 18, vers. 22, &c.
[m] Ps. 27, 14. 2. Tim. 2, 1.
[n] 2. Pet. 2. 9.
[o] Matth. 19, vers. 28, &c. Luk. 18, 13.
[p] Matth. 19, verse. 20.
[q] Luk. 18, 11. 12. 22.
[r] Mar. 11, 12
[r] Psal. 37, 3. 4.

things are especialie to be taken
[s] Matt. 7, 3. heed of, and auoided, which we com-
4. monlie mislike, or condemne in other
Roman. 2, men [s].
verse. 1, &c.
1. Cor. 11, 31. Take profit of euerie thing. If thou
heareſt, or ſeeſt examples of virtue,
folow them; if of wickednes, auoid
them. As thou prieſt into other mens
[t] Matt. 7, 4. manners: ſo doo others into thine [t].
2. Oh what a ioieful and comfortta-
ble thing is it, to ſee profeſſors of
Christianitie, folowers of Christes
[u] 1. Cor. 13, doctrine [u]! Againe, what a lamenta-
verse. 3. ble, and greeuous thing is it, that ſuch
4 as would be counted Goſpelers, liue
1. Tim. 1, 5. looſelie, and contrarie to their cal-
19 ling!

How hurtful is it to alter the pur-
poſe of thy profeſſion, and to incline
to thoſe things which are not com-
[x] 1. Tim. 4, manded thee [x]!
verse. 1, &c.
1. Tim. 5, 13. Remember thy profeſſion, and al-
Coloſ. 2, 20. waies haue in mind Christ which was
[y] Gal. 6, 14 crucified [y]; when thou ſeeſt his life,
1. Cor. 1, 23. be aſhamed of thy ſelfe, that haſt ſo
long a while profeſſed Christianitie,
and yet ſo little, if anie whit, folowed
[z] 1. Cor 11, the example of Christ [z].
verse. 1. He which attentiuelie, and care-
1. Pet. 2, 9. fullie thinketh vpon the life & death
21. of Ieſus, ſhal find ſufficiencie of al

neceſſarie,

neceſſarie, and profitable things in the ſame; neither ſhal he need to ſeeke anie better thing without Ieſus[a].

If Ieſus crucified came into our minds, quicklie, and ſufficientlie learned we ſhould prooue[b].

The delite of a Chriſtian is in the Law of the Lord[c], and therein doth he exerciſe himſelfe: but if he once waxe negligent, and luke-warme[d], then miſeries come which oppreſſe him, and trobles that vexe him, becauſe he is void of inward conſolation, and forbidden to ſeeke anie outward comfort[e].

And doubtles, he which paſſeth the bounds of Chriſtes doctrine, is greatlie ſubiect to a greeuous deſtruction[f]; and he that loueth a loaſe, & ſecure life, is neuer in quiet[g], for ſome thing euermore diſpleaſeth him.

Rather folow the ſtreight, and virtuous life[h] of the Apoſtles, and Diſciples of Chriſt[i], and in ſo dooing doubt thou not, but that God of his wonted mercie wil giue thee ſtrength to doo wel. This is the waie to be ful of hope, and ſtrength, this is the waie, euen the heauenlie waie ſo to proceed,

[a] Roman. 8, verſe, 1, &c. Coloſſ. 2, 12. 13. 14.

[b] 1. Cor. 2, verſe, 1, &c.

[c] Pſal. 1, 2. 1. Iohn. 5, 2.

[d] Reu. 3, 15. 16

[e] Eſaie. 57, verſe, 3, &c.

[f] Prou. 1, 24. 25 26

[g] Eſa. 57, 20 21

[h] Matt 7, 13 14

[i] 1. Cor. 11. 1. 1. Theſſ. 1, 6. 7. 1. Theſſ. 2, verſe, 14. 2. Theſſ. 3, 9. Heb. 13, 7.

ceed, that thou maieſt deſpiſe all worldlie things[k].

And would to God we had no let, but that we might praiſe God euen with hart, and mouth [l], and keepe his commandements [m]! would to God we were quite rid from al worldlie buſines, and did ſet our affections on heauenlie things[n]! For when man is come to that point, that he careth for no worldlie comfort [o], then beginneth he to taſt the ſweetenes of God; to take al things in good part, howſoeuer they fal out; to be neither ouer iocund in proſperitie, nor too penſiue in aduerſitie [p]; but euermore confidentlie to hope in God [q], who is al in al [r], to whome nothing dieth, but al things liue, and continualie obeie at his becke [ſ].

Alwaies remember the end [t]; and thinke that time loſt wil neuer come againe [u].

Without care, and diligence thou ſhalt neuer attaine to godlines [x]. If thou waxe faint, thou ſhalt euerie daie be worſe & worſe [y]: but go thou zealouſlie forward [z], and thou ſhalt find both great peace, and pleaſure in thy wel dooing, both becauſe God fauoreth thee, & thou fauoreſt virtue.

An

k Pſa. 56, 4. verſ. 10, & 11
l Pſal. 34, 1. 2
m Pſa. 119, 5.
n Coloſ. 3, 2.
o Pſal. 86, 7. 8. Pſal. 20, 7. Pſal, 56, 11. Rom. 8, 38. 39.
p Pſal. 30, 7. 8.
q Pſal, 37, 3. 4.
r Ro. 11, 36. 1. Cor. 8, 6. 1 Cor. 12, 6. 1. Cor. 15, 28
ſ Pſa. 104, 1. t Sirac. 7, 36
u Eph. 5, 15. 16. Galat. 6, 10.
x Rom. 12, 6 2. Cor. 11. 23
y Luk. 9, 62. Iohn. 5, 14. 2. Pet. 2, 1. verſ. 12. &c.
z Mat. 25, 10 ve. 21, & 22. 1. Pet. 3, 10. 11. Pſal. 34, 12. 13.

An earnest and zelous man is prepared vnto al things [a]. It is more paineful to resist vices, and perturbations of the mind, than to sweate againe with bodilie labor: and he which in time taketh no heede of smal sinnes, by little and little falleth into great offences [b].

Thou shalt euermore be merie at night, if thou hast behaued thy selfe godlie in the daie.

Watch for thy selfe [c]; stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe [d]; For so dooest thou profit, as thou offerest [e] violence vnto thy selfe.

[a] Rom. 8, 35 38. 39. Ephes. 6, 12.

[b] Iames. 1, verse. 13. 14.

[c] 1. Cor. 16, verse. 13.

[d] 1. Tim. 6, verse. 11. 12.

[e] Mat. 11, 12.

Thus endeth the first
Booke.

The second Booke of *the Imitation of* Christ.

Chap. 1.

Of the inward life of man.

THe kingdome of God is within, saith Christ[a].

[a] Luk. 17, 21

Turne thee vnto the Lord with al thine heart, hauing forsaken this wretched world, and thou shalt find rest for thy soule[b].

[b] Psal. 4, 8. Psalme. 15, 1 Matt. 11, 29.

Learne to contemne outward things[c], and to addict thy selfe to spiritual; so shalt thou perceaue the kingdome of God to come into thee.

[c] Luke. 17. verse. 20. 21.

For the kingdome of God is righteousnes, and peace, and ioy in the holie Ghost[d], which the wicked enioy not[e].

[d] Ro. 14, 17

[e] Esai. 57, 21

Christ wil come vnto thee, & comfort thee[f], if thou make a fit resting place for him within thee. For al his glorie, and beautie is within[g]; there doth he gladlie abide.

[f] Ioh. 14, 23

[g] Psa. 45, 13

With the inner man doth he oftentimes

tentimes walke; and reason sweetlie; and delite himselfe pleasantlie; and agree notablie; and familiarlie continue[h].

Go to now, ô faithful soule, prepare thine hart for this bridgroome[i], that he may come vnto thee, & dwel within thee. For thus he saith[k], If anie man loue me, he wil keepe my word, and my Father wil loue him, and we wil come vnto him, and wil dwel with him.

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast enough[l]. For he wil haue a care of thee, and so faithfullie ouersee al thine affaires, that to put anie confidence in man thou shalt not need[m].

For men quicklie are changed, and speedilie depart[n]: but Christ abideth for euer[o], and continueth by his vnto the end[p]. Neither set anie great affiance on mortal and fraile man, albeit he be deere vnto thee, and may doo thee good[q]; and if sometime he gainesaie, and troble thee, be not ouer pensiue.

They which take thy part to daie, to morowe maie be thine enimies, & afterward thy frends: for they change manie-

h Prouer. 8, vers. 32, &c.
i Sal. song. 5 verse, 4. 2. Cor. 11, 2.
k Ioh. 14, 23.
l Rom. 8, 17. Philip. 3, 8.
m Psa. 37, 3. 34. 39.
n Psal. 62, 9. Psal. 39, 11. Psal. 116, 10 11.
o Heb. 13, 8
p Matt. 28, verse. 20.
q Psa. 118, 8. 9.

manie-times like the wind.

But put thy confidence in ỹ Lord[r], and see thou serue, and loue him[s]: he wil handle thy cause right wel, and set it in good order[t].

Here thou hast no continuing citie[u], & whereſoeuer thou goeſt, thou art a ſtranger, and pilgrime[x], neuer finding reſt til thou art faſt ioined vnto Chriſt[y].

Why doeſt thou here gaze about, ſeeing this is not the place of thine abode? In heauen ſhould be thy conuerſation[z], as for earthly things thou ſhouldeſt behold them onelie to ſee how they paſſe awaie[a], and thou with them[b]. So looke vpō them, that thou loue them not[c], leaſt thou periſh being taken with vaine delight.

Caſt thy cogitations vpon the moſt hie God[d]; & praie vnto Chriſt without ceaſſing[e].

If thou canſt not meditate on deepe and heauenlie myſteries, reſt thy ſelf in the paines of Chriſt, and abide wilfinglie in his wounds[f]. Run thou zealouſlie vnto thoſe healthful wounds and ſtripes of Chriſt, and thou ſhalt find a great comfort in aduerſitie, yea thou ſhalt not ſet a ruſh by the reproches of men, but take al ſlanders in

ʳ 1.Pet.5,7. Pſal.43,5.
ˢ Matth.22, verſe. 37. Mark.12.29 30.
ᵗ Pſ.73,24.
ᵘ Heb.11,14
ˣ Heb.11,13 verſe.14.&c.
ʸ Eph.2,19.
ᶻ Phil.3,20.
ᵃ 1.Cor.7,31 ᵇ 1 Ioh. 2,17. ᵇ Pſal.90,5. verſ 6, &c.
ᶜ 1.Iohn, 2, verſe.15,16.
ᵈ 1.Pet,5,7.
ᵉ Pſa.55,16, 17 Luke. 18. 1. Coloſſ 4, 2. 1.Theſſ. 5, verſe. 17.
ᶠ 1 Pet. 2, verſ. 21,&c. 1.Pet.4, 13.

in good part [g].

Christ himselfe was despised of men in this world [h]; yea at a great extremitie his verie freends forsooke him, and fled [i]. Christ himselfe suffered, and was contemned [k]; and wilt thou complaine? Christ himselfe had aduersaries, and backbiters [l]; and wouldest thou haue no enimies, nor be ill spoken of?

How shal thy patience be crowned, if thou sustaine no aduersitie [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the freend of Christ [n]? But make thou an account to suffer tribulation both with Christ [o], and for Christ [p], if thou desire to reigne with Christ [q].

Oh haddest thou but once entered into the secret closet of Iesus, and felt but euen a verie little of the heat of his loue, thou wouldest not onelie make none account either of prosperitie, or aduersitie in this world [r], but also euen reioice when thou art defamed! For the loue of Christ makes a man euen to despise himselfe [t].

Isaie the true spiritual man, which is void of inordinate desires, and loueth Iesus vnfeinedlie, can both turne him selfe freelie vnto God, and

g 1.Pe. 2, 19. 20.
1.Pet. 3, 9. 14.
h Psal. 22, 6. Matt. 27, 31
Iohn. 15, 18. 19. 20.
Heb. 12, 2. 3.
i Mat. 26, 56 70. 72.
k Esaie. 53, verse. 3, &c. Luke. 18, 32.
l 2 Pet. 2, 23 24.
m 2. Tim. 2, 3 4. 5.
n Ioh. 15, 13 14. 20.
o Rom. 8, 17
p 1. Pet. 4, 14
q 2. Tim. 2, verse. 11. 12.
r Luke 5, 11 Luke. 9, 23.
s Acts. 5, 41.
t Roman. 8, vers. 35, &c. Philip. 3, 8.

rauished in spirit aboue himselfe,
a Phil. 3, 20 quietlie enioy him a.

He, to whome al things seeme as they are in deed, not as they are esteemed in the vaine opinion of man, is doubtles a wise man, and rather
x Esa. 54, 13. taught of God x, than of men.
Iohn. 6, 65. He that hath learned to abide within, and to make smal account of outward things; neither seeketh a
y 1. Tim. 2, 8 place y, nor expecteth leisure to ex-
z Gal. 6, 9. ercise himselfe in godlines z. The in-
10 ward man can quicklie cal himselfe
2. Thess. 3, 10 home, inasmuch as he neuer is altogether abroad. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euery thing falleth out, so dooth he applie
a Ro. 8, 38. himselfe a.
39. He that is wel prepared, and reformed inwardlie, is nothing trobled with the woonderful, and peruerse be-
b Psal. 56, 4. hauiour of the world b. Looke how
1. Cor. 4, 3. greatlie a man draweth busines vnto himselfe, so much is he hindered, and distracted.

Wert thou wel setled, & throughlie purged, al things would be for thy
c Rom. 8, 28 d 1. Pet. 2, 1 good, and profit c. But for that thou
2. art not plainlie dead vnto thy selfe d,
3. nor separated wholie from earthlie
Colos. 3, 5. things,

things, manie things displease, and troble thee often-times.

Nothing doth so defile, and snarle the mind of man, as the impure desire of earthlie things [e]. [e] Titus. 2, 12

Wherefore if thou wilt despise the consolation which this world doth minister [f], thou shalt more easilie both behold celestial things, and inwardlie reioice. [f] 1. Ioh. 2, 15

Chap. 2.

Of patience, and humilitie, two virtues necessarie tó be in a Christian.

CARE not greatlie who is on thy side, or against thee [a], but care to please God in al thy dooings, and to haue a good conscience: so wil God defend thee right wel. And whom he defendeth, none can hurt [b]. [a] Psal. 56, 4. 2. Cor. 1, 12. [b] Rom. 8, 31

If thou hast learned to hold thy peace, and to be patient [c], doubt thou not but God wil aide thee from aboue. He knoweth when to deliuer thee [d]; therefore oughtest thou to commit thy selfe to his pleasure. [c] Psa. 27, 14 [d] 2. Pet. 2, 9.

It is God that aideth [e], and deliuereth man from shame, and rebuke. [e] Psa. 121, 2

It is manie-times good, to bring vs more and more downe, to haue our vices knowen, and reprehended of o-
f Ps.119, 67. 71. thers [f].

When a man humbleth himselfe for his offences, he easilie pacifieth such as are offended, and with smal adoo commeth into fauor againe.

The humbled man doth God pro-
g Psa.34,18 tect, and saue [g]; to the humble he humbleth himselfe, yea the humble
h Iam.4, 6. hath manie things at his hands [h]; the
i 1.Pet.5, 6. humble he exalteth vnto glorie [i];
Prou.22, 4. and to the humble he both reuealeth
k Luk.10,21 his secrets [k], and offereth himselfe [l].
l Esai. 66,2. The humble man, be he neuer so much iniuried, or backbited, is alwaies quiet in mind: because he tru-
m Psa.23,4. steth in God, not on the world [m].

Thinke not to come forward in religion anie whit, vnles thou thinke
n Iames.4,6 thy selfe inferior vnto al [n].

Chap. 3.

That we ought to be at peace both with our selues, and with al men.

BE first of al at peace with thy selfe [a]: and then shalt thou pacifie others [b].

a Psa.51, 12 13

b Matt. 5,9

A quiet man dooth more

more good, than a learned.

The contentious construeth a good thing on the il part, and harkeneth vnto euil [c]: but a good, and quiet man turneth al things to the best [d]. The quiet man conceaueth sinisterlie of no man [e]: but the vnquiet, and suspicious, wil neither be quiet himselfe, nor suffer others to be at rest; he both speaketh that manie times which he ought not, and dooth not that which he should; he considereth what is an other mans dutie, and neglecteth his owne [f].

[c] Prou. 17, 4
[d] Pro. 15, 18
[e] 1. Cor. 13, verse. 5.
[f] Ioh. 21, 21. 22.

Wherefore doo first thine owne dutie: and then looke that another man doo his [g].

[g] Matt. 7, 5.

Thou hast the tricke how to color, and excuse thine owne deeds [h], yet wilt thou not alow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest be borne withal, beare thou with another: and see how far thou art as yet from true patience, and charitie, which fretteth and is offended with none but with it selfe [k].

[h] Rom. 2, 1. 3.
[i] Pro 10, 12. Prou. 17, 9. 1. Pet. 4, 8.
[k] 1. Cor. 13, verse. 4. 5. 6. 7.

To dwel with good, and quiet men it is no hard matter, for al men naturalie doo like therof, and euerie man

desireth quietnes, and loue such a-
[l] Mat. 5, 46. 47. gaine as loue them [l]. But to liue quietlie with crabbed, and froward fellowes, with enimies, and il conditioned men, is doubtles the part of a man in deede deseruing commenda-
[m] Mat. 5, 44 45. tion [m].

Some are at peace both with themselues, and with others [n]: Some wil neither be quiet them selues, nor suffer others [o]; these are il to themselues, but woorse to others. Againe some both keepe themselues in charitie [p], and studie to bring others vnto concord [q].

[n] Roma. 12. vers. 18, &c.
[o] Prou. 6, 19 Rom. 3, 17.
[p] Pro, 3, 30.
[q] Matt. 5, 10

And yet al the peace which we haue in this miserable life, doth rather consist in patient suffering [r], than in not feeling aduersitie.

[r] Luk. 21, 19

The more a man knoweth how to suffer miseries, the more quietnes doth he enioy: and such a man is a victorious conqueror of himselfe [s]; a Lord of the world [t]; a freende of Christ [u]; and an heire of heauen [x].

[s] Mat. 5, 38. 39.
[t] Rom. 8, 37
[u] Ioh. 15, 13. 14.
[x] Rom. 8, 17 32. Matth, 5, 10.

of

Chap. 4.

Of purenes in mind, and plainenes in meaning.

MAn is carried ouer earthlie things with two wings, to wit with plainenes [a], and purenes [b]. Plainenes is of meaning, purenes is of the mind; that mindeth God, this apprehendeth, and tasteth what he is [c].

No good action shal hinder thee, if thy mind be free from al inordinate affections [d].

If thou onelie seeke, and mind to please God, & to profit others, thou shalt enioy the freedome of mind [e].

Were thy mind vpright, the whole world were nought vnto thee but euen a glasse to frame thy life, and a booke of godlie instructions [f]. For nothing is there so smal, & vile, but it representeth the goodnes of God [g].

And if thy mind were good, and pure, thou shouldest easilie behold, and wel perceaue al things [h].

For a pure mind penetrateth both into heauen [i], and hel: & as a mans mind is, so doth he iudge of things [k].

If there be anie ioy, the man which

[a] Mat. 6, 16.
[b] Mat 6, 22. 2. Cor. 1, 12.
[c] Matt. 5, 8. Psalm. 24, 4.
[d] Mat. 6, 22. 23.
[e] Psal. 1, 2. 3. Psal. 27, 14.
[f] Rom. 1, 19. 20.
[g] Psal. 8, 2.
Psal. 19, 1. 2.
[h] Mat. 6, 22.
[i] Matt. 5, 8.
[k] Mat. 6, 23.

hath a pure heart doth enioie the
l Psal. 51, 10. same [l]: and if there be anie sorowe,
6. and miserie, he hath it which hath a
m Esa. 57, 20 guiltie conscience [m].
21. As fire taketh awaie the rust from
Esai. 48, 22. iron, and maketh it bright: so doth re-
pentance wipe awaie wickednes, and
n Deu. 4, 29. maketh of a sinner a new man [n].
30. A man that is but warme in godli-
31, nes, flieth euen the least paines, and
o Pro. 19, 15 seeketh outward comfort [o]; but
24. would he once earnestlie begin to
subdue himselfe, and stoutlie take the
readie waie to a virtuous life, doubt-
les those things which at the first he
counted greeuous, wil seeme light,
p Matth. 11, and easie [p].
verie. 29.
30.

Chap. 5.

Of the consideration of a mans selfe.

WE ought not ouer-
much to trust vnto our
q Prou. 3, 5. selues [q]: for manie-
Luke. 18, 11. times we lacke both
2. Cor. 1, 9. grace, and wil.

Smal is the iudgement which we
b Iohn. 1, 9. haue [b], and that also we maie easilie
c Mat. 25, 8. forgo by negligence [c].

And yet, so blind are we, manie-
times we perceaue not so much: and
manie-

manie-times when we sinne, we excuse our wickednes; yea, and through a blinde affection, suppose it to be zeale, which is woorst of al [d]. [d] 1. Cor. 2, 14

We reprehend others for smal things: and ouerpasse great offenses in our selues [e]. We can quicklie see when we are iniuried, and wil not easilie put vp wrong: but how we iniurie others our selues we neuer cal into mind. [e] Matt. 7, 4.

Assuredlie would a man rightlie, and wiselie consider his owne doings [f], he should find no cause why to condemne another. [f] Matth. 18, verse. 32. 33. Luke. 7, 37. 38. 39.

The godlie man hath a greater care of himselfe, than of anie thing beside: and he which looketh to himselfe diligentlie, wil speake but little of another.

Looke not to proue godlie, and religious, vnles thou bridle thy toong from talking of others, and haue a through insight into thy selfe [g]. [g] 1. Cor. 11, verse. 28. 31.

If thou giue thy mind wholie to know thy selfe, and to doo the wil of God, no outward thing shal mooue, or trouble thee [h]. [h] 2. Cor. 13, 5. Phil. 3, 7. 8.

Where art thou while thou art not with thy selfe? or when thou hast ouerpast al things, what art thou the 2. Cor. 4, 16.

i Mat. 16, 26 Mark. 8, 36. Luke. 9, 25. Ioh. 12, 25. k Mat. 6, 25. Luk 12, 22. Philip. 4, 6. l 1. Tim. 6, 8. 9. 10. 1. Pet. 5, 7. m 1. Iohn. 2, verse. 15. 16. 17 1. Ioh. 4, 21. n 1. Cor. 7, verse. 30. 31. 1 Iohn. 2, 15 17. o Phili. 3, 7. 8. p 1. Tim. 1, verse. 17. q Iob. 11, 7. r 1. Kings, 8, verse. 27. s 1. Ioh. 4, 16. Sirach. 1, 11. 12. a 2. Cor. 1, 12 b Prou. 15, verse. 15.

better, if thou neglect thy selfe i? Thou must of necessitie neglect al other things, and thinke hereof, if thou mind to attaine vnto peace, and quietnes: yea, thou shalt mightilie increase, if thou cast of worldlie cares k; & contrariewise as greatlie decrease, if thou make anie account of earthlie things l.

Count nothing woonderful, nothing excellent, nothing grateful, nothing acceptable, but either God, or that which is of God m: as for worldlie pleasure deeme it but vaine n.

The soule which loueth God, in respect of GOD, contemneth al things o. God alone which is eternal p, infinite q, and incomprehensible r, is the comfort of the soule, and the true ioy of hart s.

Chap. 6.
The ioy of a good conscience.

THe glorie of a good man consisteth in the testimonie of a good conscience a.

If thy conscience be good, thou hast continual ioy b.

A man that hath a good conscience endu-

endureth much [c], yea, reioiceth in aduersitie [d]: but a wicked man is euermore timorous [e], and vnquiet [f].

Sweet wil be thy sleepe, if thy conscience accuse thee not [g].

Reioice not, but in wel dooing [h].

Wicked men at no time reioice in deed, neither feele the peace of a godlie mind: for, as saith the Lord [i], There is no peace vnto the wicked. And though they saie they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man; beleeue them not. For suddenlie shal the heauie displeasure of God so fal vpon them [k], that both their doings shal come to naught, and themselues vtterlie consume awaie.

For a godlie man to reioice in tribulation is no hard thing [l]: and so to reioice, is to reioice of Gods fatherlie care.

Vaine is the praise which is either ascribed, or receiued of men [m]. The praise of the righteous is in their conscience [n], not in the toong of men. The righteous reioice of God, in God [o], and in the truth [p].

He that seeketh for true, and eternal glorie, contemneth worldlie praise [q]: but he that either coueteth,

[c] Roman. 8, vers. 35, &c.
[d] Iames. 1, verse. 2, &c.
[e] Gen. 3, 8.
[f] Gen. 4, 5. 6.
Esai. 57, 20. 21.
[g] Psal. 3, 5.
[h] 1 Cor. 13, 6
[i] Esa. 48, 22.
Esai. 57, 21.
[k] Rom. 1, 28
Rom. 2, 8. 9.
1. Thess. 5, 3.
[l] Rom. 5, 2. 3.
2. Cor 12, 10
Galat. 6, 14.
Iames. 1, 2.
[m] Ioh 5. 41. 44.
Iohn. 12, 43
[n] 2. Co. 1, 12
[o] Psal. 9, 2. 14.
Ierem. 9, 24
1. Cor. 1, 31.
2 Cor. 10, 17
[p] 1. Cor. 13. verse. 6.
[q] Ioh. 8, 54.
Galat. 6, 14.

or

or doth not contemne temporal, he doubtles waieth but little celestial glorie [r].

[r] Ioh.12,43

Great quietnes hath he that careth neither for praise, nor dispraise [s]. And he is wel content and quiet whatsoeuer his condition be, which hath a cleere conscience [t].

[s] 1.Cor.4,3

[t] 2.Cor.1,12

If thou beest praised, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art; and greater thou art not, than God accounteth thee to be [u].

[u] 1.Sam.16, verse. 7.

Consider what thou art within, & waie not what thou art thought to be abroad [x].

[x] 2.Cor.4,3

Man beholdeth the countenance, but God the hart [y]: and man iudgeth of the deeds, but God of the mind, and intent.

[y] 1.Chr.28, verse. 9. Psalm.7,9. Iere.11,20. Iere.17,10. Iere.20,12. Rom.8,27.

Euermore to doo wel, and to count baselie of a mans owne selfe [z], is a singular token of a modest mind. So is it an argument of rare integritie, and faith, to contemne the comfort of worldlie things.

[z] Roma.12, verse. 10.

He that seeketh no record elsewhere [a], hath doubtles wholie addicted himselfe to the seruice of God. For he that praiseth himselfe, saith Paule [b], is not alowed, but he whom the

[a] Ioh.5,34. 41.

[b] 2.Cor.10, verse. 18.

the Lord praiſeth.

To deale with God in mind [c], and neuer to be moued outwardlie with anie perturbation, is the propertie of him that is a ſpiritual man.

[c] Pſal.16, 7. 8. 9. Acts.2, 26. 46. 47.

Chap.7.

That our Sauior Christ is to be loued aboue al things.

BLeſſed is he which knoweth what it is to loue Ieſus, and for his cauſe to contemne al things [a].

[a] Mar.8, 34. 35. Luke.9, 23. 24.

For loues ſake euen the beloued muſt be left: in aſmuch as Ieſus wilbe loued aboue al things [b].

[b] Matth.10, verſe. 37. Luk.14, 26.

The loue of earthlie things is deceiptful, and fraile: but the loue of Ieſus dooth endure, and continue. He which loueth worldlie things, ſhal periſh therewithal [c]: but he that embraceth Ieſus abideth euer [d].

[c] 1.Ioh.2,17 [d] Ioh.3, 16.

Loue him, & reteine his good wil, which when al things vade awaie, wil neuer forſake thee [e], nor ſuffer thee to periſh [f].

[e] Mat.28,20 Iohn.14,16. [f] Ioh.6, 37. 38. 39. 40.

Wil thou, nil thou, one daie thou muſt leaue this world [g]: and therefore ſticke to Chriſt both in life, and death,

[g] Iob.14, 5. Pſal.39, 5.

[h] Rom. 14, verse. 8, &c. Phil. 1, 21. Reue. 14, 13

death [h] commit thee vnto him which alone can helpe thee when al things faile.

This thy freend is of that nature, that he wil onelie be loued, he alone claimeth thy mind for himselfe, and he alone wil sit there like a King in his throne.

Therefore haue thou no felowship with earthlie things [i], and Iesus gladlie wil abide with thee.

[i] Luk 9, 24. Luke. 19, 8.

Thou shalt find that wel nigh lost, whatsoeuer is spent vpon anie besides Iesus.

Neither trust, nor staie vpon a wauering reed [k]. For al flesh is grasse, and al the grace thereof is as the floure of the field [l].

[k] 2. King 18 verse. 21. Esaie. 36, 6.

[l] Esai. 40, 6.

If thou trust in man [m] thou shalt easilie be deceaued: yea, if thou seeke comfort, and profit by anie other thing, thou shalt sustaine great losse [n].

[m] Iere. 15, 5

[n] Phil. 3, 7.

If thou seeke Iesus in al things, thou shalt find Iesus; but if thou seeke thy selfe, thou shalt find thy selfe, but to thy damnation [o].

[o] Matth. 10 verse. 37, &c. Matth. 16, verse. 24, &c. Iohn. 12, 25.

For whosoeuer seeketh not Iesus, doth more hurt him selfe, than al the world againe, and his enimies besides can doo.

Of

Chap. 8.
Of the familiaritie with Ieſus.

WHile Ieſus is preſent all things go wel, and ſeeme comfortable: but when he is abſent, nothing is ſweet [a]. If Ieſus ſpeake not in the mind of man, little good can worldlie comfort doo him: but ſpeake he but a word, and great ioy ſhal he feele [b]. So Marie Magdalene aroſe quicklie from the place where ſhe wept [c] as ſoone as ſhe heard by Martha that the maſter was come, and called for hir. Happie is the houre wherein Ieſus calleth from teares vnto the ioy of the ſpirit [d].

[a] Iohn. 16, 6
[b] Ioh. 16, 22
[c] Ioh. 11, 29 28.
[d] Ioh. 16, 22

How hard, and drie art thou without Ieſus [e]? How vaine, and fooliſh if thou deſire anie thing without Ieſus? Greater ſhal be thy loſſe if thou doo ſo, than if thou ſhouldeſt leeſe the whole world [f]. For what can the world doo without Ieſus [g]?

[e] Ioh. 15, 6.
[f] Philip. 3, 8
1. Ioh 2, 17.
[g] Matt. 16, 26.
Mar. 28, 18
Iohn. 17, 2.

To be without Ieſus is a bitter death: but to abide with him, is euen a pleaſant life [h].

[h] Pſal 27, 1
Iohn. 14, 6.

If Chriſt be with thee, what enimie

[i] Rom. 8, 31. 38. 39. mie can hurt [i]?

He which findeth Iesus, findeth a good treasure, or rather the cheefest felicitie [k]: he which leeseth Iesus, leeseth too much. What said I, too much? He leeseth more, than if he lost the whole world [l].

Iohn. 10, 20. [k] Colos. 2, 2. 3. [l] Mar. 8, 36.

He that liueth without Iesus, is most miserable [m]: but he whom Iesus fauoreth, is for riches most welthie [n].

[m] Matt. 19, vers. 21, &c. [n] Ioh. 17, 2. 3.

To liue with Iesus, is great cunning; and to know how to keepe him is most singular wisedome [o].

[o] Ioh. 8, 31.

Be thou meeke, and lowlie [p], and Iesus wil come to thee. Yea, be thou godlie, and quiet, and Iesus wil abide with thee [q].

[p] Matth. 11, verse. 29. [q] Iohn. 14, vers. 15, &c.

But turne thou once to outward things [r], and thou dooest make him forsake thee, and so leese his fauor. And if he once forsake thee, vnto whom wilt thou flie [s]? or what freends wilt thou find?

[r] Galat. 4, 9. Colos. 2, 20. [s] Ioh. 6, 68. Hebr. 6, 4. 5. 6.

Without a freend thou canst not long liue: and if Iesus be not thy freend before al others, thou shalt mourne without measure, when he once doth leaue thee [t]. And therfore thou dooest foolishlie, if thou either trust, or reioice in anie besides him [u].

[t] Sal. song. 5 verse. 6. [u] Iere. 9, 23 24. Ierem. 17, 5. Galat. 6, 14.

Better were it to haue the whole

world

world againſt thee, than Chriſt Ieſus alone [x].

Wherefore before al things which thou loueſt, loue Ieſus beſt [y]: loue others for Ieſus ſake, but loue Ieſus for his owne.

He alone muſt ſingularlie be loued, becauſe he alone is the good and faithful freend [z]. For him, and in him thou muſt loue both freend, and foe [a]; and praie him, that al men [b] maie knowe, and loue him.

Neuer couet thou anie ſingular praiſe, or loue [c]; for that belongeth vnto God, who hath none equal [d]. Neither wiſh to haue anie bodie addicted vnto thee [e], nor doo thou inordinatelie loue anie man [f]: but let Ieſus be in thee, and in al good men [g].

Haue thou a pure mind [h], void from al hinderance of worldlie things [i]. For thou muſt be pure, and bring an vpright mind vnto Ieſus, if thou wilt behold, and ſee how ſweet the Lord is [k].

And doubtles thou ſhalt neuer come to that point, vnles God preuent thee, and drawe thee [l], whereby thou maieſt reiect, and renounce al things, & be coopled to him alone [m]. For if thou be in Gods fauor, nothing

[x] Rom. 8, 31 38.
[y] Matt. 10, 37. 39. Luk. 14, 26.
[z] Iohn. 15, verſ. 13, &c. 1. Iohn. 3, 16
[a] Matth. 5, verſ. 43, &c. 1. Iohn. 4, 10. 19.
[b] 1. Tim. 2, 1
[c] Iere. 9, 23.
[d] Dan. 4, 34. Dan. 3, 29.
[e] 1. Cor. 3, 3
[f] 1. Cor. 7, verſe. 23. verſe. 4, &c.
[g] Gal. 1, 10.
[h] Matt. 5, 8.
[i] Iam. 1, 21.
[k] Matt. 5, 8. Pſal. 34, 8. Pſalm 24, 4.
[l] Ioh. 6, 44.
[m] Luk. 5, 11.

is

[n] Marke. 9, verse. 23. Philip. 4, 13. [o] Ps. 104, 29 is there, which thou canst not doo [n]: but if that be gone, thou art poore, & feeble, & left as it were to the whip [o].

Now if thou feele the want thereof, thou oughtest not to cast downe thy selfe, or despaire [p], but patientlie abide the good pleasure of God, and beare al chances to the praise of Christ Iesus [q]. For summer followeth winter; & after night daie comes; and faire weather after stormes [r].

[p] Iames. 1, verse. 2, &c. [q] 1. Pet. 1, 6. 7. [r] Tob. 3, 22.

Chap. 9.
Of the want of comfort.

IT is none hard thing to contemne worldlie comfort, while thou feelest heauenlie [a]: but to lack both worldlie, and heauenlie consolation [b], and willinglie to beare the banishment of the mind for the glorie of God; and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtles a great matter, or rather the greatest of al.

[a] Psa. 94, 19

[b] Matt. 27, verse. 46.

For what great thing is it to be merie, and godlie, while God fauoreth [c]? who doth not wish to see that houre? He rideth cheerefullie, whom the race

[c] Psa. 94, 19

grace of God carrieth: and what marueil if he feele no burden, which is borne of the almightie [d] and led by the best guide?

[d] Esa. 10, 20. Matt. 11, 28.

Greatlie doo we delight our selues with some one thing of this world or other, and hardlie can man forsake himselfe altogether [e] therfore mightilie, and a long while must he striue, before he can learne to subdue himselfe, and draw al his senses vnder the obedience of God.

[e] Matt. 19, vers. 22, &c. Luke. 9, 23. Luk. 18, 22.

As long as man dependeth on himselfe he wil easilie slide vnto worldlie delights: but the vnfeined louer of Christ, and earnest follower of virtue, neither inclineth vnto those comfortes, nor seeketh such delight of senses, but rather vehement exercises, and sore labors for the loue of Christ [f].

[f] Luk. 9, 23. 24.

Therefore if at anie time spiritual comfort be giuen thee from aboue, receaue the same with thankes-giuing, and thinke that it is Gods gift [g], not that thou doest deserue it, and be not puft vp therewithal [h].

2. Corin. 4, verse. 8, &c. Galat. 6, 14. [g] 1. Cor. 4, 7. [h] Colos. 3, verse. 18.

Be not high minded, or proud because of thy gift [i], but so much the more humble rather, and in al thy doings circumspect, and feareful.

[i] Roma. 11, verse. 20.

For

For the time of comfort wil passe awaie, and tentation wil folow.

And though thy consolation be gone, despaire not out of hand, but looke for helpe from aboue, and that with modestie, and patience [k]. For GOD is able to endue thee with a more ample benefit & consolation [l].

Neither is this a new thing, and strange to such as tread in the paths of godlines [m]. For men of greatest holines, and the old Prophets haue tasted such alteration manie times [n].

And therefore said one vpholden by the power of God, on this wise [o], In my prosperitie I said, I shal neuer be moued.

But what happened vnto him when that was taken awaie, he ioineth afterward in these words: But thou diddest hide thy face, and I was troubled.

Yet for al that he despaired not, but so much the more earnestlie praied vnto God, saieng: Then I cried vnto thee, ô Lord, and praied to my Lord.

At the last, he obteined the end of his praier, and confesseth that he was heard, when he said: O Lord my God, I cried vnto thee, and thou hast restored me. But wherein? Thou hast turned

k Rom. 5, 3. Rom. 15, 4. Iames. 1, 2. 3.
l 2. Corin. 1, verse. 3, &c.
m Psal. 94, verse. 1, &c.
2. Cor. 7, 4. 5.
Acts 14, 19.
n Ps. 34, 19.
o Psal. 30, 6. 7. 8. 11.

turned my mourning into ioy, thou haſt looſed my ſacke, and girded me with gladnes.

Now if theſe things haue happened to men of ſuch woonderful holines, we miſerable and poore ſoules ſhould not deſpaire [p] though we be ſometime in cold, and ſometime in heate, aſmuch as the ſpirit goeth, and commeth at his pleaſure [q]. Therefore ſaith Iob [r]: Thou dooeſt ſo magnifie him, that thou ſetteſt thine hart vpon him; and dooeſt viſit him euerie morning, and trieſt him euerie moment.

So then in what thing ſhould I hope, or to whom ſhould I truſt, but onelie to the infinite, and heauenlie mercie of almightie God [s]?

For be it that I haue about me good, and godlie brethren, and faithful freends, and holie bookes, and pleaſant ſpeech, and ſweet muſicke; yet little doth al this helpe, little doth it comfort, if, being forſaken of God [t], I am left to my ſelfe. At that time the beſt remedie is patience [u], and the denieng of my ſelfe [x] according to the wil of God.

For my part I neuer yet found man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance, and

[p] Rom.15,4 Reuel.3,19.
[q] Iohn. 3,8.
[r] Iob. 7, 17. 18.
[s] Pſal.5, 11. 12.
Pſal. 20, 7.
Pſal. 28, 7.
Pſal. 56, 11.
Pſalm. 146, verſe,5, &c.
[t] Pſ.119, 50. 92.
2.Cor. 1,3. 4.
[u] Luk.21,19
[x] Luk.9,23.

and at sometime bin cooler in zeale than at others: neither hath anie godlie man bin so carried aloft, and illuminated, but either sooner, or later, or at one time or other he hath bin tempted [y].

He is not woorthie to behold God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonlie the tentation that goeth afore, is a signe of cõsolation to come afterward [a]. And they, which are tried with tentation, are promised the ioies of heauen [b]. To him that ouercommeth, saith the spirit [c], wil I giue to eate of the tree of life.

Furthermore God sendeth his cõfort, that man maie be the stronger to beare aduersitie [d]. And tentation followeth, that he waxe not proud of his gift [e].

Satan sleepeth not [f], and the flesh is not yet dead [g]: therefore at al times prepare thy selfe vnto battel [h]: for on euerie side thou hast trobleſome enimies [i].

y Roman. 7, vers. 14, &c. 2. Cor. 12, 7. Galat. 5, 17. Iames. 1, 2.
z Iob. 5, 17. Matth. 5, 10. Iames. 1, 12.
a Psa. 94, 12 13. 2. Cor. 1, 7.
b Iam. 1, 12. Matth. 5, 10.
c Reue. 2, 7.
d Rom. 5, 3. Iames. 1, 3. 4.
e 2. Cor. 12, verse. 7.
f 1. Pet. 5, 8.
g Ro. 7, 23. Rom. 8, 5. Galat. 5, vers. 16, &c.
h 1. Tim. 6, verse. 12. 2. Tim. 2, 3. 2. Tim. 4, 5.
i Psal. 91, 7.

Chap.10.
Of thankefulnes vnto God for his benefits.

WHAT seekest thou for quietnes, seing thou art borne vnto labor [a]? Giue thy selfe to patience [b], rather than to pleasure; and to beare the crosse, than to delectation [c].

For what worldling is there which would not willinglie enioy spiritual comfort, if he might at al times? as that which surpasseth al the ioies of the world, & pleasures of the flesh [d]. For al worldlie delights are either vaine, or vile [e]: but the ioies of the spirit are onelie sweet, onelie honest, springing of virtue, and powred into pure minds of God himselfe [f].

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure; forasmuch as tentation ceasseth not anie long time [g].

Two things are great enimies to this heauenlie ioy, false freedome of the mind [h], and too much confidence in our selues [i].

God

[a] Gen. 3, 19. Iob. 5, 7.
[b] Luke. 21. verse. 19,
[c] Eccl. 7, 4.
[d] Ioh. 16, 22 Philip. 4, 7.
[e] 2. Pet. 2, vers. 13, &c.
[f] Roma. 14. verse. 17. Rom 15, 13. 32. 1. Iohn 1, 4.
[g] Luke. 4, verse. 2, &c.
[h] Esai. 66, 3.
[i] Ierem. 17, verse. 5, &c.

God dooth wel, which beſtoweth on man the benefit of his comfort; but man dooth il, which dooth not with thankeſgiuing [k] acknowledge God to be the giuer of the ſame [l].

Hence it is that God powreth not his benefit vpon vs; euen becauſe we are vngrateful, and ſend not al things backe vnto the ſpring of the fountaine [m].

He which giueth thanks, beggeth a new benefit: and that is commonlie taken from the proudlie vngrateful [n], which is beſtowed vpon the modeſtlie thankful.

I like not that comfort which taketh from me al ſorowe for ſin [o]: neither deſire I that knowledge that makes me forget my ſelfe [p].

For al that is hie, is not holie; neither is euerie deſire pure; nor al that is ſweet, wholeſome; nor euerie thing that liketh man, pleaſeth God [q].

But thoſe benefits are welcome vnto me, which make me humbler than I was before [r]; and readier to forſake my ſelfe [ſ].

He whom God hath ſchooled both by proſperitie, and aduerſitie, wil arrogate nothing vnto himſelfe [t]: but confeſſ

[k] 1. Theſſ. 5, verſe. 18.
[l] 1. Cor. 4, 7. Iames. 1, 17.
[m] 1. Cor. 12 verſe. 6, &c. Heb. 2, 6. 7. 8.
[n] Matt. 18, verſ. 32, &c. Matt. 25, 28
[o] Luk. 6, 24. 25. 26.
[p] 1. Cor. 8, 1
[q] Luk. 16, 13
[r] Luk. 9, 48. Rom 11, 20.
[ſ] 1. Corin. 3, verſ. 18, &c. Luk. 9, 23.
[t] 1. Cor. 4, 7

confesse rather his nakednes, and miserie[t]. [t] Iob. 1, 21. Eccles. 5, 14 1. Tim 6, 7.

Giue vnto GOD that which is Gods, and ascribe vnto thy selfe, that which is thine: that is, giue GOD thankes for his benefits[u], and ascribe sinne to thy selfe[x], and for sin thinke thou deseruest punishment[y]. [u] 1. Thess. 5, verse. 18. [x] Dan. 9, 5. 8. [y] Deut. 28, verse. 15. 16, &c.

Take the lowest roome, and the highest shal be giuen thee[z]: for without the lowest, there can not be highest. [z] Prou. 25, 6 7. Luke. 14, 8. 9. 10.

Those whome God accounteth chefest for holines, they esteeme thémselues for vilest: and the more glorious they are, the more humblie they behaue themselues, being ful of celestial truth, and glorie[a], not of vaine glorie desirous. Mat, 23, 12. [a] 1. Cor. 1, 31

They which depend vpon God, neuer waxe insolent; and they, which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another[b], but seeke it of God, whome they wish might be extolled aboue al things, both of themselues, and of al other holie men; and to him-ward alwaies they tend[c]. [b] Ioh. 5, 44. [c] Psal. 34, 3. 9. 11. 1. Thess. 5, 11. 14. 15.

Wherefore be thankeful in smal things, so shalt thou be meete to attaine greater[d]. [d] Matt. 25. verse. 21. 23

G.1. Albeit

Albeit account euen the leaſt, and vileſt gifts, for glorious and greateſt. For if you reſpect the maieſtie of the giuer [c]; no reward or gift ought to ſeeme vile, or little.

[c] Iam. 1, 17.

For that is no ſmal gift, which the moſt hie God giueth, whatſoeuer it be: yea if he giue thee ſtripes, and correction, thou oughteſt to receaue it in good woorth, inaſmuch as it maketh alwaies to our welfare, whatſoeuer he ſendeth or ſuffereth to come vnto vs.

He that would keepe the fauor of God, let him both be thankeful for benefits giuen [f], and patient if they be taken awaie [g]; that they may come againe, let him praie: and leaſt he loſe them when they are come, let him be wiſe, and humble.

[f] Coloſſ. 3, verſe. 17.
[g] Colo. 1, 11.

Chap. 11.

The ſmal number that loue Chriſt vnfeinedlie.

CHriſt hath now adaies manie that loue his heauenlie kingdome [a], but few that wil beare his croſſe; manie that deſire comfort, but few aduer-

[a] Luk 9, 59. Luk. 18, 18. Matt. 19, 16. 22.

aduerſitie [b]: manie partakers of his meate [c], but few of his continencie. All men would reioice with Chriſt [d], but few ſuſtain aduerſitie with him [e]. Manie folowe Ieſus euen to the breaking of bread [f], but few to drinke of his cup [g]: Manie honor him for his miracles [h], but few folowe the ſhame of his croſſe [i]: Manie loue him, while proſperitie dooth laſt [k], and manie praiſe, yea & thanke him while they receaue anie comfort at his hands [l]: but if he but hide himſelfe, and forſake them for a while, they fal either to bitter complaining, or to vtter deſpaire.

But they which loue Ieſus, not for anie pleaſure that they looke to find, but for Ieſus ſake, they as wel in miſerie, and ſorowe, as in proſperitie commend him [m], and thanke him euermore: which they wil alwaies doo, albeit he ſhould neuer giue them anie comfort at al. Such is the force of the vnfeined loue of Chriſt, it ſeeketh neither outward profit, nor it ſelfe [n].

So that as manie as ſeeke alwaies for pleaſure, maie rightlie be termed hirelings [o]: and ſuch as hunt after profit and lucre [p], loue themſelues,

[b] Mat. 7, 13 14.
[c] Iohn. 6, 26 27.
[d] Matt. 20. verſ. 20, &c.
[e] Matth. 26, verſe, 56. Mar 14, 50.
[f] Iohn. 6, 26
[g] Luke, 22, verſe, 54.
[h] Mar. 7, 37
[i] Gala 3, 13.
[k] Mark. 10, verſe. 37. 38.
[l] Iohn. 6, 14 15.
[m] Mat. 5, 10. 11. 12
Acts. 5, 41.
Rom. 5, 3.
Rom. 12, 12.
[n] 1. Co. 13, 5.
[o] Ioh. 10, 12 13
[p] Matt. 10, verſ. 37, &c. Iohn. 12, 4. 5. 6.

more than Christ out of doubt. How manie wil serue Christ freelie without gaine [q]? Or who is so spiritual that wil forsake al [r]? I saie, who can find him that is trulie poore in spirit [s], and bare from al worldly things? that pretious felow may be sought the whole world ou[t] r.

If a man feede the poore with al his goodes [t], he hath yet done nothing; and if he chastise himselfe with sorowe for his sins, it is yet too little; and though he knew al secrets, and al knowledge, he is yet far from the marke; yea, were he most singularlie virtuous, and could burne for religion, yet lacks he something, euen one thing which is needful [u]. And what is that? Euen that, when he hath forsaken al things, he forsake himselfe [x], and going wholie out of himselfe, reteine no peece of selfe, or priuate loue within him [y].

When he hath done, which he knowes should be done, let him think that nothing he hath done; neither let him glorie in that he maie be great, but confesse rather that he is an vnprofitable seruant, euen as the truth it selfe doth saie [z]: When ye haue done al things, which are com-

mande

q Mat. 10, 8.
r Luk. 18, 28
Matt. 19, 27
s Matt. 5, 3.
t 1. Cor. 13, verse, 3
2.
3.
u Luke. 10, verse, 42
x Luk. 5, 11. Luke. 9, 23.
y Matth. 10, verse, 37. 38, &c.
z Luke. 17, verse, 10.

manded you, saie; We are vnprofitable seruants: we haue done but that which was our dutie to doo.

Then at length wil he find himselfe needie, and naked in spirit [a], and maie saie with that Prophet [b], I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier than he which can forsake the world, and himselfe too [c], and debase himselfe euen vnder the baseſt things [d].

[a] Matt 5,3.
[b] Psal. 86,1.
[c] Luke. 5,11 Luk. 18,29. 30.
[d] Phil. 2,5. 6 7 8

Chap. 12.

Of patient bearing the crosse of Christ.

THis seemeth a hard saieng to manie, Forsake thy selfe [a], take vp thy crosse, and folowe mee: but those last words wil be much harder [b], Depart fro me yee cursed into euerlasting fire. For they which now gladlie doo heare, and folowe the saieng of the crosse, shal not then dread the heauie sentence of eternal punishment [c].

[a] Matt. 16, verse, 24. Mark. 8,34. Luke. 9,23.
[b] Matt. 25, verse, 41.
[c] Psa. 112,6. 10

Then al the seruants of the crosse, which haue liued after the example of him ỹ was crucified, shal approch

vnto Christ with great boldnes[d].

Why then feareſt thou the croſſe, which is the waie vnto heauen[e]?

In the croſſe, ſaluation is; in the croſſe, life; in the croſſe, aid againſt enimies; in the croſſe, celeſtial comfort; in the croſſe, ſtrength of mind; ioy of the ſpirit is in the croſſe; in the croſſe, the chiefeſt virtue; perfection of holines is in the croſſe; finalie without the croſſe there is neither ſaluation of the ſoule, nor hope of eternal life[f].

Wherefore take vp thy croſſe, and folowe Chriſt, and thou ſhalt go vnto eternal life[g]. He went before thee bearing his owne croſſe[h], and for thy ſake died on the croſſe[i], that thou alſo mighteſt beare the croſſe, and deſire to die vpon the ſame[k]. For if thou die with him, thou alſo ſhalt liue with him; if thou ſuffer with him, thou ſhalt alſo reigne with him[l]. For know this, in the croſſe, and in dieng al things doo conſiſt, neither is there anie other waie vnto life and quietnes, than by the croſſe, and dailie mortifieng of thy ſelfe[m].

Wherſoeuer thou turneſt thy ſelfe, or caſteſt thine eies, thou ſhalt find neither aboue, nor beneath, a better waie

waie vnto blisse, than by the crosse [n].

Though thou set al things in neuer so good order, yet can it not be auoided, but something thou must suffer either voluntarilie, or against thy wil [o], & alwaies run vpon the crosse. For either sicknes of bodie, or sorowe of mind wil vexe thee. Either God wil forsake, or man afflict, or (which worser is) thou wilt be a burden to thy selfe: and that in such sort, as no remedie can salue, nor comfort quite thee, but of necessitie thou must bear it, as long as God thinks good [p].

For it is Gods wil to haue thee suffer miserie without comfort [q], that thou maist submit thy selfe wholie vnto him, and be more humble thorough aduersitie [r].

No man so feeleth the paines of Christ in his mind, as he which hath suffered the like himselfe [s].

So that the crosse is prepared, and abideth for thee in euerie place, neither shalt thou escape it, run where thou wilt [t]: for whersoeuer thou becommest, thou beares thy self about, and shalt find thy selfe alwaies [u].

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euerie-where thou

[n] Luke. 24. verse. 26. Acts. 14, 22.

[o] Sirac. 2, 1.

[p] Phil. 1, 23.

[q] Matt. 27. verse. 46.

[r] Ps. 119, 67. 71.

[s] Gal. 6, 17. Philip. 2, 17 30.

[t] Ioh. 16, 1. 2. 20.

Galat. 6, 12.

[u] Rom. 7, 14

maist find the crosse; and alwaies thou must haue patience, if thou wilt enioie the peace of mind, and crowne of rest [x].

[x] Luk. 9, 24. Luke. 21, 19.

If thou wilt carrie the crosse willinglie, the crosse wil carrie thee euen to ỹ desired end; namelie where miserie hath an end [y], which wil not be in this world [z]. But if thou beare it grudginglie, thou doest increase thy burden, and presse downe thy self the more, and yet must thou beare it doo what thou canst [a]. If thou escapest one miserie, thou shalt assuredlie fal into another [b], and perhaps into a woorser.

[y] Reu. 7, 17.
[z] Ioh. 16, 20 33.
[a] Pro. 14, 14.
[b] Matth. 19, vers. 22, &c. 2. Tim. 3, 12. 13. Iudith. 8, 11. 14.

Thinkest thou to escape that which no mortal man could euer yet [c]? What man euer liued in the world without his crosse and miserie [d]? Yea euen our Lord & Sauiour Christ was no one houre without griefe, and trouble while he liued heere on earth [e]. For Christ suffered [f], and so entered into his glorie, and wilt thou seeke another path: and not walke in this kinglie hie waie? The whole life of Christ was euen a meere crosse, and vexation [g], and wilt thou seeke for rest, and quietnes?

[c] Iob. 5, 7. 17. Iob. 14, 1.
[d] Ps. 34, 19. Acts. 14, 15. 22.
[e] Luk. 9, 22.
[f] Luke. 25, verse. 26.
[g] Esai. 53, 3. Iohn. 7, 7. Iohn. 15, 18.

Thou art out of ỹ waie, surelie thou

art out of the waie, if thou lookeſt for anie thing but miſerie in this world: ſeing the whole life of mortal man is ful of troubles, and compaſſed about with calamities [h]. And the more godlie a man is, the more often doth he ſuffer aduerſitie; for the ſoarnes of his affliction encreaſeth thorough his loue of God [i].

And yet is not this man of whom we ſpeake without comfort, inaſmuch as he beleeueth that by this croſſe he ſhal reape much fruit [k].

For whileſt willinglie he commeth vnder the croſſe, it falleth out, that the whole burden of troubles is turned vpon the confidence of Gods heauenlie comfort [l]: and the more the fleſh by calamitie is weakened, the more the ſpirit is confirmed by the comfort of mind [m]. Yea ſo is he ſtrengthened manie times through the feeling of trobles, and aduerſitie (of ſuch force is his loue which ſuffereth after the enſample of Chriſt [n],) that he would not wiſh to be without ſorowe, and affliction [o]. For he beleeueth that he is the more acceptable to God, the more he can ſuffer for his ſake [p].

And yet is it not by the power of

[h] Iob. 14, 1. 22.
[i] Rom. 8, 35 36. 2 Co. 12, 10 Philip. 1, 14. 20. 21.
[k] Pſa. 94, 19 Rom. 5, 3. Iames. 1, 3.
[l] Pſal. 34, 22 Pſalm. 91, 2. 9. 2. Cor. 7, 11
[m] Rom. 7, verſ. 23, &c. Roman. 8, verſ. 10, &c. 2. Cor. 4, 16
[n] 1. Pet. 2, 21
[o] Rom. 6, 5. Rom. 8, 35. 2. Tim. 2, 3. 11. 12.
[p] Acts. 5, 41. 2. Cor. 4, 16 17. 18.

man, but of the mercie of God, that he can in his fraile flesh loue, and through the zeale of the spirit set vp-
q Gal.5, 16. 24. on those things q, which man by nature doth flie, and abhor.
Phil.4, 13, 1. Tim.1, 12. For man of himself cannot endure the crosse, loue affliction, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare aduersitie, and contemne the prospe-
r Luk.22, 32 40. 46. ritie of this world r.
If thou depend vpon thy selfe
2. Cor.4, 7. 8. thou shalt doo none of these things: but if thou trust in God, he wil send
s 2. Cor.1, 4. thee comfort from aboue s, whereby
t Ioh.16, 7. the world, & the flesh shalbe brought
u 2. Co.12, 9 10. vnder thy subiection u. Yea thou shalt not feare the malice of the diuel x, if
x Psal.91, 5 thou be stedfast in faith y.
y 1. Pet.5, 9 Thou therefore suffer affliction as a good souldior of Iesus Christ z, who
z 2. Tim.2, 3 for thy sake was crucified a.
a 1 Pet.2, 24 Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: for asmuch as such is thy lot whersoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape
b Luke. 21, verse. 19. these trobles, but must beare them of necessitie b.

Drinke

Drinke hartilie of the Lords cup [c], if thou desirest to be his freend and companion. [c] Mat.20,22 23.

And as touching consolation, refer that to the wil of GOD, let him giue it at his discretion: but yeeld thou thy self to the bearing of aduersitie, and let it be thy ioy [d]. For the afflictions of this present time, are not answerable to the glorie which shal be hereafter [e], though thou couldest beare them al thy self. [d] Acts 5,41. Iames.1, 2. [e] Rom.8,18

After thou art come vnto that passe, that thou canst with pleasure & ioy endure aduersitie for Christes sake, thinke thou art an happie man, which hast found the kingdome of heauen heere on earth [f]. On the otherside, as long as it greeueth thee to beare it, so long art thou in il case, vexed euerie where with the flight of miserie [g]. But doo thy dutie, that is, prepare thy selfe to the crosse, and to die, and in short time shalt thou be assisted, and find quietnes [h]. [f] Matt.5,10. [g] Prou. 10. verse. 29. [h] 1.Pet.4,12 13.

If thou wert taken vp euen into the third heauen with Paule [i], yet wert thou not assured, that none aduersitie shal come to thee. I wil showe him, saith Christ [k], how manie things he must suffer for my Name sake. [i] 2. Cor. 12. verse. 2. [k] Acts.9,16.

So

So that of neceſſitie thou muſt ſuffer, if thy mind be to loue, and ſerue Chriſt euermore [l].

[l] Luk. 9, 23.

And would to God thou wert counted woorthie to ſuffer for the Name of Ieſus [m]; then what glorie to thy ſelfe [n], ioie to the Saincts of God [o], and profit to mankind [p], would ariſe! For al commend patience, though few wil ſuffer [q]. Doubtles there is great cauſe why thou ſhouldeſt endure a little for Chriſt, ſeeing thou canſt ſuffer a great deale more for the world [r]. And know this for a truth, that thou muſt liue by dieng to thy ſelfe [s]. And the more a man dieth to himſelfe, the more he liueth to God.

[m] Acts. 5, 41
[n] Rom. 5, 2.
[o] 1. Cor. 12, verſ. 26, &c.
[p] Coloſſ. 1, verſe. 24.
[q] 2. Tim. 2, 10
[q] Matth. 26, verſe. 56.
[r] 1. Cor. 9, verſe. 25.
[s] Roman. 6, verſe. 8 &c.

No man is meete to comprehend celeſtial things, vnles he can be content to beare aduerſitie for Chriſt his ſake [t].

[t] Rom. 8, 35

To conclude, nothing is either more acceptable in the ſight of God, or profitable for thy ſelfe in this life, than willingly to ſuffer aduerſitie for the name of Chriſt; in ſomuch that, if choiſe were giuen, thou ſhouldeſt chooſe to ſuffer for Chriſt rather than to be refreſhed with much conſolation [u]: for ſo ſhalt thou become the more like to Chriſt [x], and al his holie

[u] Rom. 12, verſe. 12. Galat. 6, 14.
[x] Ioh. 15, 20 1. Pet. 2, 21.

lie ſeruants [y].

Neither doth our comming forward conſiſt in the ſtore of pleaſures, and comfort, but rather in bearing great euils, and aduerſitie [z].

And if any thing had bin better, or more expedient for man than to ſuffer miſerie [a], doubtles Chriſt would haue ſhowen ſ̄y ſame both by words, and deeds. But now in plaine words he doth counſell both his owne diſciples, and as manie as are deſirous to folow him, to beare the croſſe, in theſe words [b]: If anie man wil folow me, let him forſake himſelfe, and take vp his croſſe, and folow me.

Therefore al things being read ouer and ouer, and put in practiſe, let this be the end of our ſpeech [c]:

By manie afflictions we must enter into the kingdome of God.

Thus endeth the ſecond Booke.

y Matt 5, 11 12.

z Rom. 5, 3. Iames. 1, 2.

a Ioh. 14, 27

b Matth. 16, verſe. 24 Mark. 8, 34. Luke. 9, 23. Luke. 14, 27

c Acts. 14. verſe, 22.

The third Booke of *the Imitation of* Christ.

Chapter. 1.

Of the spiritual communication betweene Christ, and the *faithful soule.*

I Wil harkē what the Lord within me wil saie [a]. Blessed is ȳ soule, which heareth the Lord speaking within hir, and from his mouth receaueth the word of comfort.

[a] Psa. 85, 8.

Blessed are the eares, which can heare when God whispereth, and doo naught regard the noise of ȳ world [b]. Yea, blessed are the eares, which listen not to the outward sound, but to the truth speaking to the hart [c].

[b] Psa. 38, 13 14.

[c] Psa. 94, 12

Blessed are the eies which are close from seeing outward, but open to behold inward things.

Matt. 16, 17. Iohn. 8, 43.

Blessed are they, who pierse vnto spiritual things, and prepare themselues more and more by dailie meditations [d] to come vnto the knowledge

[d] Psalm. 1, 1. 2.

ledge of Gods heauenlie mysteries.

Blessed are they who reioice in seruing God, & cast of al those things as maie withdraw them fró so doóing [e].

O my soule, consider these things, & banish fró thy mind carnal affections [f], so shalt thou vnderstand what thy Lord God wil saie within thee [g].

Thus saith thy freend: I am thy saluation [h], thy peace [i], and thy life [k]; sticke vnto me, and thou shalt find quietnes [l]. Leaue al worldlie things [m], and seeke after heauenlie [n]. For what are al things in this world, but vaine [o]; or what good can they doo, if God forsake thee [p]?

Wherefore al things renounced, seeke vnfeinedlie to please GOD [q], that thou maist attaine vnto the true felicitie [r].

e Luk.10, 41 42.
f Gal.5, 19. 20,&c.
g Psal.85, 8
h Ephes.1,7
Ephes.2, 5.
i Ioh. 16,33
k Ioh.14, 6.
l Matth.11, verse. 28. 29.
Ephes.2,14.
m Luk.16,13
Luk. 12,15. 16,&c.
Matt. 6, 24. 25.
n Luk.12, 31
Colosse 3,2.
o Eccl.2,11
p Mat.16,26
Mark.8,36.
Luke.9, 25.
q Eccl.12,1. 13.
Rom.12, 1. 11.
r Reu.2,26.

Chap.2.

That the truth speaketh inwardlie without noise of words.

SERVANT.

SPeake Lord; for thy seruant heareth [s].

I am thy seruant: ô giue me vnderstanding [t], that I maie learne thy statutes.

s 1.Sam. 3, verse. 10.
t Ps.119,34.

Incline

Incline my ſoule vnto the words of thy mouth, euen vnto thy words which ſtil downe like the dewe [c].

[c] Deut. 32, 2

The Iſraelites ſaid vnto Moſes in old time [d]: Talke thou with vs, and we wil heare, but let not God talke with vs, leaſt we die. But I praie not ſo, Lord, I praie not ſo; but with the Prophet Samuël rather I beſeech thee, ſaieng [e]: Speake Lord, for thy ſeruant heareth.

[d] Exo. 20, 19. Deut. 5, 27. Hebr. 12, 18, 19, &c.

[e] 1 Sam. 3, verſe. 10. Pſal. 85, 8.

And let not Moſes, nor anie other prophet ſpeake to me, but thou Lord, which inſpireſt, and lightneſt al the prophets [f], ſpeake thou to me. For thou canſt inſtruct me without their helpe, but they can profit nought without thee [g].

[f] 2. Pet. 1, 21. Iohn 1, 9

[g] 1. Cor. 3, 7

They maie ſound out words in mine eare, but they bring not the ſpirit [h]. They can ſpeake trimlie, but, if thou hold thy peace, they inflame not the mind [i]. They teach the letter, but thou openeſt the meaning [k]. They talke of deepe things, but thou vnlockeſt the ſenſe of that which was ſeal ed vp [l]: They pronounce the commandements, but thou helpeſt to fulfil them. They ſhowe the way, but thou giueſt ſtrength to walke in the ſame [m]. They deale outwardlie with

[h] Ioh 14, 16. Iohn. 15, 26. Iohn. 16, 7.

[i] Matt. 7, 28 29.

[k] Reue. 5, 9.

[l] Rom. 16, verſe. 25. 26. Coloſſ. 1, 26 27.

[m] 2. Pet. 1, 2

with the ſenſes, bnt thou teacheſt and lighteneſt the minds [n]. They water, but thou giueſt the increaſe [o]. They crie with open mouths, but thou giueſt wiſedome vnto the hearer [p].

So then, let not Moſes talke with me, but ſpeake thou my Lord & God, which art the euerlaſting truth, leaſt I die, and proue vnfruteful: and leaſt, being outwardlie admoniſhed, and not inwardlie inflamed, the word heard, not done [q]; knowen, not loued [r]; beleeued, not obſerued [s], make vnto my condemnation.

Wherfore ſpeake Lord, for thy ſeruant heareth [t]. For thou haſt the words of eternal life [u]. Speake to me euen that which may be to the comfort of my ſoule; to the amendment of my life; and to the aduancement of thine euerlaſting glorie, *Amen.*

[n] Epheſ. 1, verſ. 15, &c. 18.
[o] 1. Cor. 3, 6 7.
[p] Ioh. 6, 68.
[q] Mat. 7, 26 27.
Matt. 13, 19
[r] Rom. 2, 8. 13.
[s] Iam. 1, 22. 23, &c.
[t] 1. Sam. 3, verſe. 10.
[u] Ioh. 6, 68.

Chap. 3.

That the words of God with al reuerence ſhould be heard; and that they are not vnderſtood of moſt men.

LORD.

SOnne heare my words, for they are moſt comfortable, and excel the knowledge

ledge of Phi'ofophers, and wiſe men
[a] Prou 9,10 of this world [a].
1.Cor.1,18. My words are ſpirit, and life [b], and
[b] Ioh.6,63. are not to be waied by the ſenſe of man, nor drawen to ſerue for vaine pleaſure, but muſt be heard with ſilence, and receaued with humilitie and greedines.
[c] Pſa.94,12. 13. SERVANT. Bleſſed is the man [c], whome thou chaſtiſeſt, ô Lord, and teacheſt in thy Lawe, that thou maiſt giue him reſt from the daies of euil, whiles the pit is digged for ỹ wicked.
[d] 2.Pet.1,21 2.Tim.3,16 LORD. I both inſpired the Prophets in old time [d], and ceaſſe not in theſe daies to ſpeake vnto al: but manie are deafe and wil not heare my
[e] Eſa.42,19. 20. words [e]. Moſt harken vnto the world rather than to God, and more gladlie obeie the deſire of the fleſh [f], than his
[f] Rom.8,5. 6. Galat.5,16. 17. heauenlie wil.
[g] Luk.16,13 14. The world promiſeth but temporal, and ſmal things, and they ſerue it euen with greedines [g]. I promiſe
[h] Eſai.64,4. Eſai.23,18. Matt.7,11. 1.Cor.2,9. moſt excellent, and eternal things [h], and men care not for them.
[i] Matt.7,13 14. Who with ſuch a deſire ſerueth, and obeieth me in al things, as they ſerue the world [i], and the prince thereof [k]?
[k] Ioh.14,30. Be aſhamed hereof, & if thou wouldeſt know why, hearken: for ſmal

wages

wages manie run a great waie: but for eternal life few wil once ſtep their foote out of doores [l]. Filthie gaine is earneſtlie ſought for; for one pennie ſometime they ſhamefullie contend; for a vaine thing, and ſmal reward men feare not euen to wearie themſelues night and daie: but for goods immutable, for a reward vneſtimable, for honor endles, and immortal glorie, they wil take no pains.

Wherefore bluſh I ſaie, thou ſlothful, and whining ſeruant, that they ſhal be more readie to fal into the pit of hel, than thou to come vnto heauen; that they ſhal take more pleaſure in vanitie than thou in the truth.

Againe, they manie-times miſſe of their purpoſe: but what I promiſe I fulfil; and he that truſteth in me ſpeedeth wel [m]. That which I promiſe in words I performe in deed [n], to him which continueth conſtant vnto the end in louing me [o]. I reward al good things, and I am a diligent examiner of al religious men [p].

Write my words in thine hart, and meditate earneſtlie therevpon. For in the time of tentation they wil doo thee good [q].

That with reading now thou doeſt not

[l] Mat. 7, 13. 14.

[m] Pſ. 37, 34.

[n] Pſal. 22, 4. 5. Eſa. 46, 11

[o] Matt. 10. 22. Mark. 13, 14

[p] Hebr. 11, verſ. 36, &c.

[q] Pſ. 119, 92

[e] 1. Sam. 2, 6. 7. Pſal. 66, 8. 9, &c. Pſal. 94, 12. 13. 19. Tob. 13, 2. Wiſd. 16, 11. 13.

not conceaue, in the time of curing thou ſhalt vnderſtand. And two waies I am wont to cure mine elect, to wit, by tentation, and by comfort[e]: and two waies I inſtruct them dailie, firſt by reprehending their wickednes, then by exhorting to proceed in virtue, and godlines.

[f] Ioh. 5, 24. 29. Ioh. 12, 48. 2. Cor. 2, 15. 16.

He that heareth my words[f], and deſpiſeth them, hath that whereby he ſhal be condemned in the daie of iudgement.

Chap. 4.

A praier for the attaining of the true knowledge of Gods heauenlie wil; and for zeale in religion.

SERVANT.

O Lord my GOD, which art al my goods and riches, what am I that I dare ſpeake to thee? I am thy poore

[a] Iob. 25, 6. ſeruant, and a wile worme[a], yea much more vile, and poore, that I either

[b] Luk. 18, 13 know, or dare ſhowe foorth[b].

And yet, Lord, remember euen this one thing, that I am nothing,

[c] Mat. 19, 16 17. that I haue nothing, that I am nothing woorth. Thou alone art good[c],

throu

thou alone art righteous [d], thou alone art holie [e], thou canst al [f], thou doest al [g], thou fillest al [h], onelie the wicked thou sendest emptie awaie [i].

Remember, ô Lord, thy tender mercies [k], and fil me with thy fauor; thou wi't that none of thy works should serue in vaine. For how can I stand vpright in this wretched world, vnles thy mercie and fauor doo hold me vp [l]?

Turne not thy cheereful countenance from thy seruant [m]; defer not to heale me from daie to daie; withdraw not thy comfort, that my soule be not as the thirstie land [n].

O Lord, teach me to doo thy wil [o], teach me to walke woorthilie, and humblie in thy presence. For thou art my wisedome [p], and knowest me in deed [q]. Yea, thou knewest me not onelie afore I was conceaued in my mothers wombe, but also afore the verie world was made [r].

So be it.

[d] Iob. 9, 32. Sirach. 18, 1
[e] Deu. 32, 4.
[f] Iob. 11, 7. 8, &c.
[g] Esai. 44, 6. 7, &c.
[h] 1. Kings. 8 verse, 27. Psal. 139, 7. 8, &c.
[i] 1. Sam. 2, 7. 8
[k] Luke. 15, 53.
[l] Psal. 25, 6. Psal. 98, 8. Luke. 1, 54.
[l] Ps. 119, 41. 76 77, &c.
[m] Psa. 51, 11.
[n] Psa. 143, 6.
[o] Ps. 143, 10 8
[p] 1. Cor. 1, verse, 30.
[q] Psa. 139, 1. 2, &c.
[r] Psal. 90, 2. Rom. 8, 29. 30

That

The third booke

Chap. 5.

That we must walke sincerelie, and humblie before God.

LORD.

SOnne, walke thou vprightlie in my sight, & seeke me alwaies in singlenes of mind [a].

[a] Matt. 5, 8.

He that walketh vprightlie, walketh safelie: for the truth deliuereth him from deceauers, and slanders of the wicked. And if the truth shal make you free [b], you shalbe free in deed, and feare nought the vaine wordes of men.

[b] Ioh. 8, 32. 36.

SERVANT. Truth Lord: therefore I beseech thee deale so with me, that is, let thy truth instruct me, defend me, and bring me to a blessed end [c]. Yea, let the same thy truth deliuer me from all wicked lusts, and inordinate affections: so wil it come to passe, that I shal enioy a woonderful freedome of the mind [d].

[c] Psal. 43, 4.

[d] 1. Ioh. 3, 19

LORD. And I wil teach thee what is right, and acceptable in my sight [e].

[e] Psal. 25, 4. 5.

Cal thy sinnes to remembrance continualie, & that with hartie sobs, and sorow [f], and neuer brag of anie good

[f] Ioel. 2, 12. 13. Ezec. 18, 30. 31. 32.

good deed, which thou haſt done 5. For in verie deed thou art a ſinner[h], and ſubiect to manie infirmities of the mind; yea by nature alwaies thou tendſt vnto vanitie[i], and maiſt eaſilie fal, eaſilie be ouercome, and eaſilie troden downe, and caſt to the ground[k].

Finalie thou haſt nothing wherein to boaſt[l]: but manie things to make thee humble; beeing much weaker than thou canſt perceaue. So then looke that none of thy deeds ſeeme great in thy ſight, or excellent, or pretious, or woonderful; yea count nothing excellent, nothing glorious, nothing commendable, and to be ſought for in deed, but onelie that which is eternal[m].

Let the euerlaſting truth like thee aboue al things[n]; & thine extreame vilenes miſlike thee[o].

Feare nothing, flie nothing, miſlike nothing ſo much as thy ſinnes, and wickednes[p], they ſhould more diſquiet thee, than the loſſe of the deereſt thing in the world.

Some behaue themſelues not ſincerelie enough towards me, ſeeking out earneſtlie, through curioſitie and pride, my ſecrets, and myſteries, neglec-

5. [g] 1. Cor. 4, 6 7.
[h] Pſa. 143, 2.
[i] Gen. 6, 5. Gen. 8, 21.
[k] Rom. 3, 23
[l] 1. Cor. 4, 7.
[m] Pſ. 119, 14. 24. 35. 50, &c.
[n] Pſal. 57, 9. 10.
[o] Pſal. 108, 3. 4.
[p] Pſal. 117, 1. 2. Pſ. 108, 12 Pſal 119, verſe. 128. 130. 155. 158. Pſa. 139, 19. 20. 21, &c.

neglecting themselues and their saluation [q]: these felowes, by reason of their pride and curiositie, fal manie times into greeuous tentations [r], through my displeasure.

But stand thou continualie in awe of the heauie sentence of the almightie God [s], and search not out the works of the most Hie but search out painefullie both how much euil thou hast committed, and what good thou hast left vndone.

Somes religion is altogether in their books, or in pictures, or in some outward signes, and ceremonies [t]; some haue it in their mouth [u], but not in their hart. And contrariewise some being cleere in mind, and pure in hart [x], doo couet alwaies after heauenlie things [y], hearken vnwillinglie vnto earthlie matters, and serue the necessities of nature with griefe, and sorowe: and these men perceaue what the spirite of truth speaketh within them, how it teacheth them to despise earthlie, and to desire celestial things; to contemne the world, and to wish for heauen, night, and daie [z].

[q] Rom. 1, 21
Rom. 2, 17. 18, &c.
1. Cor. 13, 2.
[r] Rom. 1, 26. 28.
2. Thes. 2, 11. 12.
[s] Psa. 90, 11.
Prou 28, 14.
Philip. 2, 12.
[t] Mat. 23, 5. 23, &c.
[u] Mat. 7, 21. 22. 23
Esaie. 29. 13
[x] Mat. 5, 8.
Iohn. 4, 23. 24.
[y] Col. 3, 1, 2.
[z] Psal. 1, 1. 2.
Philip. 3, 8.
Colos. 3, 2.

Chap. 6.

A praise and thankes-giuing to God for his benefits.

SERVANT.

O Celestial father, father of my Lord Iesu Christ [a], I praise thee for vouchsafing to remember me a poore, and sinful wretch [b].

[a] 2. Cor. 1, 3.

[b] 1. Cor. 15, verse, 9. 10.

O father of mercie [c], and God of al comfort, I yeeld thee humble thanks, for refreshing me, vnworthie al comfort, with thine heauenlie comfort [d].

[c] 2. Cor. 1, 3.

[d] 2. Cor 7, 6

Euermore wil I praise, and magnifie thee togither with thine onelie begotten Sonne, and the holie Ghost the comforter [e] for euer and euer [f].

[e] 1. Ioh. 5, 7.

[f] 1. Tim 1, 17

O Lord my God, which loueſt me so holilie, I wil reioice with mine whole hart, when thou shalt come into my mind.

Thou art my glorie, and the ioy of mine hart: thou art mine hope and refuge in the daie of my troble [g].

[g] Ps. 59, 16.

But forasmuch as yet I am weake, and of smal power, I haue great need of thine assistance, and comfort:

[h] Pſ. 106, 4. wherfore viſit me oftener[h], & ſchoole me with holie diſcipline.

Set me free from wicked affections of the mind, and heale my ſoule of al vnbridled deſires, and ſinnes, that being inwardlie healed, & purged thoroughlie, I maie be made fit [i] Pſal. 23, 4. Pſal. 59, 9. 17. to loue, ſtrong to ſuffer, and conſtant to continue[i]. *Amen.*

[a] Rom. 8, 35 1. Cor. 13, 4. 5, &c. [b] Ephe. 3, 17 18, &c. [c] The force and power of true loue you may be hold as in a glaſſe, Rom. 8, 35, &c. Rom. 14, 1. &c. Ro. 15, 1. &c. 1 Cor. 13, 1, &c. 1. Tim. 1, 5. 2. Pet 1, 5. &c. 1 Ioh. 2. verſe 7, &c. 1. Iohn. 4, 7. Acts. 2, 42. 44. 45. 46. 47.

Chap. 7.

The praiſe and force of godlie loue.

LOue is a gret thing, doubtles loue is an excellent thing; it can make that which is heauie light; and carrie that equalie which is vnequal. It beareth a burden and feeleth it not; and conuerteth al ſower things into ſweete and ſauorie: I ſaie that noble loue of Ieſus driueth one to aduenture great things, and forceth alwaies to come vnto perfection[b].

Loue wil be aboue, and cannot be kept downe by anie abiect thing[c]. Loue wil be free, and looſe from all worldlie affection, that neither hir inward ſight be dimmed, nor the be either

either entangled by worldlie prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most hie, most large, most comfortable, most perfect: nothing is better than loue either in heauen aboue, or in earth beneath. For it ariseth from God [d], and resteth on God aboue al things.

[d] 1. Ioh. 4. 7. 16.

He that loueth, flieth, runneth, reioiceth, is free and cannot be bound; he giueth al for al, and hath al in al, as he which resteth in one aboue al which is most hie [e], from whome euerie good thing doth spring, and arise [f]. He respecteth not gifts, but looketh on the giuer aboue al.

[e] 1. Iohn. 2, verse. 5, &c.
[f] Iam. 1, 17.

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, wa es no labor, contendeth aboue strength, and considers not whether a thing maie be done or no; for it counteth nothing hard, or vnpossible. Therfore loue can doo al things: and he that loueth, brings manie things to passe, if he faint, and tire not.

Loue waketh, and sleeping slombreth not; laboring tires not; loaden faltereth not; terrified dismaieth not, but as a quicke flame, and

burning torch breaketh foorth vpward, and ſalfelie pearceth out.

He that loueth, knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the mind, while it ſaies; O my God, my loue, thou art al mine, I am wholie thine. Raiſe vp in me a vehement
g Pſal. 34, 8. loue, that I maie taſte g with the inner mouth of mine hart, how ſweet it is to loue, and ſwimme as it were in the ſtreames of loue.

Grant that I maie ſo burne in loue, that through the heate of deſire I
h Pſal. 18, 1. maie exceed my ſelfe h: that I maie
Pſal. 119, 97 ſing the ballad of loue, folowe thee
103. my louer aloft, and ſet forth thy praiſes with ſuch a zeale, that euen my hart maie faint againe: that I maie loue thee more than my ſelfe; yea neither loue my ſelfe, nor anie other, that loue thee vnfeinedlie, but in thee, and for thee, euen as the lawe of loue that ſhineth out of thee commandeth, and doth require.

Loue is ſwift, ſyncere, godlie, pleaſant, and fruitful; it is ſtrong, patient, faithfu', wiſe, long-ſuffering, & manlie; loue ſeeketh not her owne i. For
i 1. Cor. 13, verſe. 5. there loue periſheth, where anie ſerues himſelfe.

Loue

Loue is circumſpect, modeſt, iuſt, not daintie, not light, not giuen to vanities; but ſober, chaſte, conſtant, quiet, and temperate in al the ſenſes.

Loue obeieth betters, deſpiſeth it ſelfe, feareth, thanketh, truſteth and hopeth alwaies in GOD, yea when God ſeemes to abhor it [k].

[k] For without paine, none liue in loue.

He that is not prepared to ſuffer al things, and to yeeld himſelfe to the pleaſure of his freend, is vnworthie to be called a freend.

To conclude, a freend muſt receaue al, euen hard, and bitter things in good part for his freends ſake, and neuer leaue him in the time of aduerſitie [l].

[l] Rom 5, 7. 8, &c.

Chap. 8.

How to trie a true freend; alſo. how to reſiſt the enimie.

LORD.

MY ſonne, as yet thou art not a ſtoute, and prudent louer.

SERVANT. Why Lord?

LORD. For aſmuch as a littie aſſault makes thee to leaue off [a], and ouer-greedilie thou ſeekeſt conſolation.

[a] 1. Iohn 4. verſe. 18.

lation.

A valiant louer endureth tentations, and giueth no eare to the ſubtile perſuaſions of the enimie: and therefore he ſo liketh proſperitie, that with aduerſitie he wil not be trobled [b].

[b] Pſa. 19, 8. Acts. 2, 44. 1. Pet. 5, 10.

A wiſe louer reſpecteth not ſo much the gift of the louer, as the loue of the giuer; he looketh more on the mind, than on the thing; and waieth no gifts in reſpect of his freend.

The noble louer reſteth not in the gift, but in me aboue al gifts.

Neither muſt thou by and by be out of hart, though ſometime thou thinke not ſo reuerentlie, as thou wouldeſt, either of me, or my ſeruants.

That good and ſweet affection, wherewith thou art delighted now and then, is an affection of preſent fauor, and a certaine fore-taſte of the celeſtial contrie, on which fore-taſte thou muſt not too much depend, becauſe it altereth manie-times. But to ſtriue againſt the wicked motions of the mind, and to deſpiſe the intice-

[c] 1. Pet 5, 8. 9.

ments of Satan [c], is doubtles a valiant exploit, highlie pleaſing God.

So that no cauſe is there why theſe abſurd

absurd imaginations, which are wont to arise of euerie trifling occasion, should so torment thee: persevere constantlie in thy purpose [d], and serue God with an vpright affection.

[d] Psal. 25, 2. Psal. 27, 14.

Neither is it an illusion, that thou suddenlie sometimes art rauished vp on hie, and by and by cast downe vnto the old vanities of the mind [e]: which, forasmuch as thou suffersest them rather against thy wil [f], than willinglie, as long as they displease thee, and thou struggles against them, they are rather profitable than hurtful.

[e] 2. Cor 12, verse. 7. [f] Roman. 7, vers. 17, &c.

Know this for a certaintie, the drift of the old enimie is to hinder thy studie of godlines, and to withdrawe thee from al exercise of religion [g], that is to saie, from the godlie remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in wel dooing [h].

[g] 1. Pet. 5, 8.

[h] Matth. 13, verse. 25. 39.

Manie wicked cogitations doth the enimie bring into thy mind [i], to make thee to loath and abhorre praier, and the reading of the holie Scripture. He cannot abide an humble confession of sins, and if he cou'd, he would withdrawe thee also from the communion.

[i] Matth. 13, verse. 25. 26.

But beleeue him not, though manie-times he laie ſnares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and ſaie vnto him [k]: Auoid Satan, thou vncleane ſpirit, bluſh thou curſſed wretch, thou which putteſt theſe things into my head, auoid I ſaie; thou woulde ſt carrie me awaie from my God, but thou ſhalt not. For Ieſus wil aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, and ſuffer anie thing, than conſent to thee [l]. Wherefore be quiet, and hold thy peace; for I wil not heare thee though thou trouble me neuer ſo much [m]. The Lord is my light, and my ſaluation [n], whome ſhal I feare? The Lord is the ſtrength of my life, of whome ſhal I be afraid? Though an hoſte pitched againſt me, mine hart ſhould not be afraid, the Lord protecting and deliuering me.

k Mat. 4, 10.

l Roman. 8, verſ. 35, &c.

m Mat. 16, verſe. 23.

n Pſal. 27, 1. 3.

Thou therefore ſtriue couragiouſlie as a good ſouldier [o]: and if at anie time of infirmitie thou fal, take a better hart vnto thee, and doubt not of mine eſpecial fauor [p]: and in anie wiſe beware of pride, and arrogancie, a cauſe why manie are led into error, and

o 2. Tim. 2, 3

p Pſal. 91, 2. 3.

and fal into blindnes almoſt incurable manie times [q].

Let the fal of thoſe proud ones, fooliſhlie arrogating too much to themſelues [r], be a continual warning to thee to beware of pride.

[q] Rom 1.21 24,&c.
[r] Rom.11,18 19. 20. 1.Pet.5, 5. Luk.18,14. Eſai.14, 10. 11,&c. 2.Pet 2, 4.

Chap.9.

Of modeſt concealing the benefits of God.

LORD.

SOnne, it is good and profitable for thee to keepe cloſe the zeale of religion that GOD hath giuen thee, not to commend the ſame too inſolentlie with words, or to praiſe it out of meaſure; but rather to deſpiſe thy ſelfe, and, as one vnworthie thoſe ſo excellent gifts, to feare [a].

[a] Ro.11,20. 1.Cor.4, 6. 7.

Thou muſt not ſtick too much vnto that affection, which maie eaſilie be changed into the contrarie.

Thinke while thou haſt the fauor of God, how miſerable and wretched thou ſhouldeſt be without his fauor [b]: and thinke not that thy comming forward in godlines conſiſteth onelie in hauing the benefit of Gods

[b] Rom.3.24 Rom.5, 1. 2,&c. 1.Co.15,10. Epheſ.3, 7.

heauenlie comfort, but alſo if thou canſt patientlie, and quietlie endure
c Rom. 5, 3. the want thereof c, in ſuch ſort that
Iam. 1, 2. thou faint not in praier, nor omit al-
3. together thine accuſtomed exerci-
4. ſes, but aſwel as thou canſt, diſcharge that which is in thee to do, and neglect not thy dutie for the vnquietnes of mind which thou feeleſt in thy ſelfe.

For manie, when things fal not out euen as they would haue them, are by and by either impatient, or careles d.
d Luk. 8, 13.

It is not alwaies in the power of man to diſpoſe his affairs at his pleaſure e, but God it is that both giueth and comforteth f, both when he wil, and what he wil, and whome he wil, and as he wil himſelfe.
e Iere. 10, verſe. 23.
f Phil. 2, 13. Rom. 9, 16.

Some through a blind deuotion haue caſt themſelues awaie, whilſt, endeuouring aboue their ſtrength, they conſider not the corruption of their nature, but folowe the affection of their mind, rather than the iudgement of reaſon: the which, becauſe they tooke in hand more than Gods wil was they ſhould, did quicklie forgo the fauor of God: and they which made their neſts in heauen, became

poore,

poore, vile, and forsaken [g], that the afflicted and poore might learne not to flie with their owne wings, but with my fethers.

As for such as are but yoonglings, and not trained vp in the waie of the Lord, they vnles they harken to the counsel of the wise, may easilie be deceaued, and ouerthrowen [h]: yea, if they folowe their owne braine before such as haue experience, they are in the greater danger; because they wil not be withdrawen from their opinion once conceaued [i].

It is seldome seene that selfe-wise men wil yeeld to anie.

And therefore better is it to haue smal wisedome with modestie, than profound knowledge with a proud mind: yea, better is it to haue little, than hauing much to waxe proud [k].

He dealeth not circumspectlie enough, that giues himselfe wholie vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to be alwaies warie that it leese not benefits receaued [l].

And he is not virtuouslie wise, that in the time of miserie despaireth ouer much, and reposeth lesse confidence, and

[g] Esa. 14, 10. 11. 12. 13. 14. 15. Luke. 1, 51. 52.

[h] Prou. 12, 1. Prou. 13, 1. 14. 18.

[i] Pro. 21, 29.

[k] Prou. 11, 2. Prou. 15, 25.

[l] Rom. 11. verse. 20. 21.

and trust in mee, than he should. He which in time of peace is too secure, in the time of war is out of hart commonlie, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie [m], and to gouerne thy spirits aright, thou couldest not so easilie fal into peril, and blame.

It is a point of wisdome, while thou art hot in the spirit, to consider what would fal out, if the light should go awaie [n]: & againe, when that comes to passe, to thinke that it may returne againe, being therefore withdrawen by me, that both you thereby maie be the wiser [o], and I the more glorious.

For commonlie thou shalt find such trial more profitable [p], than if continualie thou enioiedst prosperitie at thine harts desire.

For thou art not virtuous, though thou haue heauenlie visions, & consolations [q], learning, and hie degree, vnles withal thou haue true modestie [r], christian charitie [s], and zeale of religion [t], vnles thou vnfeinedlie despise thy selfe, and reioice that others doo despise, & contemne, rather than honor and commend thee [u].

[m] Matth. 11, verse. 29.
[n] Iob. 17, 11, 12.
[o] Ps. 119, 71.
[p] Iam. 1, 2. 1. Pet. 1, 6. 7.
[q] 1. Cor. 13, verse. 1, &c.
[r] Matth. 5, verse. 5.
[s] 1. Cor. 13, verse. 2, &c.
[t] 1. Cor. 10, verse. 31. Coloss. 3, 17.
[u] Matt. 5, 11. 1. Pet. 4, 14.

That

Chap. 10.

That man must debase himselfe in the sight of God.

SERVANT.

I Dare speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against me, and my sinnes beare witnesse against me [b], which I cannot gainesaie.

But if I make none account of my selfe; but, laieng aside proud imaginations [c], esteeme my selfe for dust, as I am in deed, then wilt thou be fauorable, and thy light shal shine vpon mine hart: then wil it fal out, that if I esteeme neuer so little of my selfe, euen that little, I being pressed downe to nothing, wil vanish vtterlie.

And heere thou wilt showe me to my selfe euen what I am, what I haue bin, and whence I came; to wit, nothing from nothing. And being left to my self I am nothing but meere infirmitie [d].

But if thou shine vpon me with thy fauor,

[a] Gen. 18, 27

[b] Iob. 9, 20. 30. 31.

[c] Luke. 18, verse. 13. Iames. 4, 6. 1, Pet. 5, 5. Prou. 3, 34.

[d] Psal. 8, 4. Psalm. 39, 5. Gen. 2, 7.

fauor, I am ſtraightwaie made ſtrong
[e] Pſ.104,30. [e], and filled with new comfort.

And this is a woonderful ſtrange thing, that ſo ſuddenlie I ſhould be lifted vp, when thou dooeſt ſo gratiouſlie embrace me, which of my ſelfe
[f] Wiſd.9,15 alwaies am carried downeward [f] vnto
Rom.7,23. earthlie things. This is a frute of thy
24. loue, which freelie preuenteth me [g],
[g] Pſ.59,10. and ſaueth from ſo manie troubles [h],
[h] Pſalm.89, and preſerueth from greeuous dan-
verſe.1,&c. gers, and deliuereth me, to ſaie the
Pſal.59,16. truth, from ſo infinite euils.

For louing my ſelfe inordinatelie
[i] Luk.15,13. I caſt awaie my ſelfe [i]: but after once I ſought and loued thee ſincerelie, I
[k] Luk.15,21. both found thee, and my ſelfe [k], and by that loue alſo I brought my ſelfe the more to nothing.

For thou, ô my ſweet Sauior, thou beſtoweſt mo things vpon me [l], than
[l] Pſalm.89, I can deſerue, and a great deale more
verſe.1,&c. than I dare hope for, much leſſe deſire.

Wherfore I thanke thee, my God, which, albe I am vnwoorthie the leaſt of al thy bleſſings; yet of thine honor, & infinite goodnes, ceaſſeſt not con-
[m] Mat.5,45 tinualie to loade euen the vngrate-
Luk.18,13. ful [m], and thine enimies with bene-
14. fits. O Lord, thou which art our ſal-
uation [n],

uation [n], our ſtrength, and our ſhield, conuert vs, we beſeech thee, that we maie prooue grateful, humble, and godlie in thy ſight, *Amen.*

[n] Exod. 15, verſe. 2. 2. Sam. 22, 2 Pſal. 18, 2. Eſaie. 12, 2.

Chap. 11.

That al things are directed vnto God, as to the principal end.

LORD.

SOnne, if thou deſire to be happie, thou muſt make mee thy cheefeſt and principal end [a]. Herebie ſhal thy nature be purified [b], which moſt commonlie bendeth vnto it ſelfe, and to things created.

[a] Rom. 11, verſe. 36.

[b] Gen. 6, 5. Gen. 8, 21.

For as ſoone as thou ſeekeſt thy ſelfe in anie thing [c], by and by thou faintſt, and withereſt in thy ſelfe.

[c] Mat 15, 2. 1. Cor. 13, 18 19.

And therefore thou muſt refer al things to me alone, which gaue al [d], and ſende al, and therefore vnto me, as to the chiefe ſpring, al things muſt returne [e].

[d] Iam. 1, 17.

[e] Ro. 11, 36.

Out of me the ſmal as wel as the great, the poore as wel as the rich do drawe the water of life [f], as from a liuelie fountaine: and they which frankelie and willinglie ſerue mee,

[f] Pſal. 36, 9. Eſaie. 12, 3. Iohn. 4, 10.

they

they ſhal receaue one benefit vpon
g Ioh. 1, 12. another [g]. But if anie wil glorie, or
delight in anie priuate thing beſides
h Iere. 9, 23 24. me [h], he at no time ſhal feele true
1. Cor. 1, 31. ioy, and comfort in his mind, but fal
2. Co, 10, 17. 18. into ſundrie diſcommodities, and
troubles.

Therefore thou muſt aſcribe no goodnes, nor godlines neither to thy ſelfe, nor to anie mortal man, but al
i 1. Cor. 3, 6. to God [i] without whoſe bleſſing man
1. Cor. 1, 30. hath nothing [k].
k Iam. 1, 17. I gaue al, I chalenge al of right, & I
1. Cor. 4, 7. looke to be glorified for al [l].
l Ro. 11, 36. This is the truth, wherby the vaine glorie of man is put to flight.

And who ſo hath the fauor of God,
m Rom. 5, 5 Rom. 8, 35. and true charitie [m], he is neither en-
n 1. Cor. 13, verſe. 4, &c. uious, nor faint-harted, nor proud [n].
o Ro. 8, 37. 1. Cor. 13, 7. For heauenlie loue ſubdueth al things, and ſtretcheth foorth al the powers of the mind [o].

Wherefore if thou beeſt wiſe, thou wilt reioice and truſt in me alone,
p Matt. 19, verſe. 17. euen as God alone is good [p], who
q 1. Tim. 1, verſe. 17. aboue al, and in al is to be
2. Tim. 6, 16. praiſed for euer-
more [q], *A-*
men.

Thus

Chap. 12.

That it is a sweet thing to serue God, and to despise the world.

SERVANT.

O Lord, I wil speake againe, I cannot hold my peace, and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I saie. O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee[a]? Much more then for them which loue thee, yea much more for them which honor thee with al their harts. [a] Psal. 31, 19.

Trulie vnspeakeable is the sweetnes of thy contemplation, which thou impartest on such as loue thee[b]. [b] Esai. 64, 4. 1. Cor. 2, 9.

And herein cheefelie thou declaredst the force of thy loue, in that, when I was not, thou madest me[c], and after, when I went astraie, thou broughtst me home againe; and commandedst that I should serue[d], and loue thee. [c] Gen. 2, 7. Iob. 10, 8. 9, &c. [d] Psa. 119, 4.

O fountaine of euerlasting loue, what shal I saie of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? Who beyond al hope haſt bin merciful to me thine owne,
[e] Ephe. 2, 5. euen when I was dead [e], and caſt awaie: and at ſuch time as I deſerued naught, didſt bind me vnto thee thorough thy fauor and freendſhip.

Now what ſhal I render for this
[f] Pſ. 116, 12. thy bounteouſnes [f]? Surelie I wil ſerue thee. But that is no great thing to ſerue him, whome al creatures of
[g] Matt. 28. verſe. 18. dutie muſt obeie [g]. This rather is
1. Cor. 15, verſe. 27. woonderful, and ſtrange; that thou vouchſafeſt to take and admit ſo vile
Hebr. 2, 8. a wretch, as I am, into thy ſeruice a-
[h] Rom. 11, verſe. 17. mong the number of thy beloued [h].

Lo, whatſoeuer I haue to doo thee
[i] Matth. 25, verſe. 14. 15. ſeruice withal, it is thine [i]. But what? me thinks you ſerue me, more than I you? For behold, heauen and earth,
1. Cor. 4, 7.
[k] Pſal. 8, 3. 4, &c. which thou haſt made for the vſe of man [k], are preſent, and continualie
[l] Pſalm. 18, verſe. 7, &c. diſcharge the dutie which thou haſt enioined them [l]. Yea the angels alſo
[m] Pſal. 34, 7 Mat. 18, 10. Hebr. 1, 14. thou haſt created, and ordeined for the vſe of man [m]. But of al other
[n] Matt. 20, verſe. 28. Mark. 10, 45 things this is moſt woonderful, that thou wouldeſt debaſe thy ſelfe ſo much, as to ſerue man [n], and haſt pro-
[o] Iohn. 6, 51 miſed to giue thy ſelfe for him [o].

For theſe thy benefites what ſhal I
[p] Pſ. 116, 12 render vnto thee [p]? O that I could ſerue

ſerue thee al my life long! Yea, wold to God I could ſerue thee euen one daie ſincerelie! Trulie thou art worthie al ſeruice, al honor, euerlaſting praiſe [q]. Doubtles thou art my Lord, and I am thy poore ſeruant [r], bound to ſerue thee with al my ſtrength [ſ], and to ſing out thy praiſes without ceaſſing [t]. And ſurelie ſo I wil, or would at leaſt-wiſe; but what I cannot, ſupplie thou, ô Lord, of thy goodnes.

[q] 1. Tim. 1, verſe. 17.
[r] Luk. 17, 10
[ſ] Luk. 10, 27 Deut. 6, 5.
[t] Deut. 11, 18 19. 20.

A great honor, a great preferment is it to be thy ſeruant, & to contemne worldlie things for thy ſake [u]. For great ſhalbe their reward, which voluntarilie ſubmit themſelues to this holie ſeruice [x]; and they ſhal feele the ſweet comfort of the holie ſpirit, who through the loue of thee haue deſpiſed the pleaſures of this preſent world [y]. Great freedome of mind ſhal they come vnto, which entering into the narrowe waie [z], haue caſt aſide worldlie cares, and cogitations [a].

[u] Matth. 10, verſ. 37, &c. Iohn 12, 25
[x] Mat. 5, 11, 12. Roman. 8, verſ. 35, &c.
[y] 2. Cor. 1, 3 4.
[z] Mat. 7, 13, 14. Luk. 13, 24.
[a] Matth 6, verſ. 25, &c.

O how ſweet, and comfortable is the ſeruice of God, whereby a man is made free, and holie [b]! O the holie ſtate of Gods ſeruants, which maketh men equal to angels [c], acceptable

[b] Roma. 8, verſe. 15.
[c] Heb. 1, 14.

to

The third booke

to GOD [d], to the diuels terrible [e], and honorable among the faithful [f]! O noble seruice, and alwaies to be wished for, whereby both the cheefest felicitie is gotten, and ioie without end obteined [g]!

[d] Matth. 5, verse. 3, &c.
[e] Mat. 10, 8. Acts. 19, 15.
[f] Eccles. 10, verse. 20.
[g] Ioh 12, 25 Iohn. 17, 2.

Chap. 13.

That the desires of the mind must be examined, and brideled.

LORD.

MY sonne, thou hast yet manie things to learne.

SERVANT. What are those, Lord?

LORD. That thou make thy desire obedient to my commandement, and be no more a freend to thy selfe, but desirous to obserue my wil [a].

Manie times thou art inflamed, and vehementlie driuen on through desires: and when thou art so, consider with thy selfe; whether thou seeke more my praise, than thy profit [b]. For if thou couet a thing for my sake, thou wilt take in good part that which I shal send: but if couetousnes cause the same, then art thou kept backe, and pressed downe [c].

Wherefore take heed that thou leane

[a] Luke. 22, verse. 42. Iohn. 4, 34. Iohn. 5, 30.
[b] Luke. 22, verse. 24. Iohn. 5, 44. Iohn. 12, 4. 5. 6.
[c] Luke. 9, vers. 23, &c. 59. 61, Luk. 18. 22. 23.

leane not too much to thy conceaued desire, I not being of counsel [d], least afterward thou buie it ful deerelie; and that at another time displease thee, which at the first thou didst like, and long for [e]. For euerie affection that seemeth good, must not be followed, nor the contrarie suddenlie auoided.

[d] Prou. 3, 5. 7.

[e] Luk. 9, 59. 61. Luke. 18, 18

Sometime it is good to bridle euen good motions, and desires, least either thou passe thy bounds through importunitie of mind; or offend others through thine intemperancie; or thou suddenlie fal through the resistance of them.

Otherwhiles it is expedient to vse violence [f], and to resist the appetite, and not to waie what the flesh either likes or mislikes [g]; but rather to vse diligence, that it be constrained to obeie the spirit, and so long be kept vnder in bondage, til it be pliant vnto al things; and haue learned to be content with a litle, and simple estate, and neuer to murmur for anie affliction.

[f] Matth. 11, verse. 12.

[g] Gal. 5, 16. 17, &c. Rom. 6, 12. Roman. 8, vers. 12, &c.

The

Chap. 14.

The waie to patience, and to fight against fleshlie desires.

SERVANT.

THen, my Lord and God, as far as I perceaue, I haue much need of patience [a]. For manie contrarie things happen in this life: in so much that albe I desire quietnes by al meanes, yet is it impossible for me to liue without war, and trouble [b].

a Luk. 21, 19

b Iob. 7, 1.

LORD. Thou saiest true, my sonne. Yet I wil not haue thee to seeke after that peace, which is without tentations and troubles: but then to thinke thou hast found peace, when thou shalt be tried with manifold miseries and vexations [c].

Iohn. 16, 20 22.

c Iames. 1, 2. 3.

Now if thou saie, thou canst not suffer much, tel me, my sonne, how then wilt thou suffer the euerlasting torments of hel fire [d]? Of two euils alwaies the lesser must be chosen. Wherefore to auoid those euerlasting paines, studie to endure the miseries of this present world patientlie for the Lords sake [e].

1. Pet. 1, 6. 7.

d Matth. 7, verse. 23. Matt. 25, 41.

e Matt. 5, 10. 11.

1. Pet. 4, 14.

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but litle? If thou doest, thou art in a wrong opinion, for they which liue most delicatelie, liue in miserie [f].

But thou wilt saie: They haue their delights, and they folowe their fancies, & therfore they be litle touched with their miseries. Wel, suppose euerie thing fals out according to their wish; how long wil that last [g]? Verelie euen as smoke shal they consume awaie [h], which are welthie in this world [i], so that of ioies passed there shal be no remembrance [k].

Yea, while they liue too they enioy them not without sorow, troble, and feare. For of what things they take pleasure, of the same they receaue sorow manie-times. And deseruedlie. For they which beyond reason folow vaine delights, euen reason would that they should not haue them without paine, and griefe [l]. And their pleasures too are but verie short, and deceitful, and dishonest, and filthie. But this they perceiue not, they are so droonken and blind: but like brute beasts, for a litle pleasure in this world, they cast their soules into euerlasting paines [m].

[f] Gen. 3, 10. 11. 17. Iob. 12, verse. 1, &c.

[g] Luke. 12, verse. 20. 45. 46. 1. Thess. 5, 3.

[h] Psa. 37, 20. 2. 9. 13, &c.

[i] Luk. 6, 24. 25. 26.

[k] Psal 37, 9. 10. 20, &c.

[l] Prou. 14, verse. 13.

[m] Psa 49, 11. 13, &c.

Where-

Wherefore, my sonne, folowe not thou thy lusts [n], but renounce thine owne wil [o]. Delite thy selfe in the Lord [p], and he wil giue thee thine harts desire.

For, know this for a truth, if thou wouldest trulie reioice, and receaue much comfort at mine hands, thou must vtterlie despise al worldlie things, and contemne those vaine delights [q]. For therein true felicitie, and ample reward of comfort doth consist. And the more thou withdrawest thy selfe from worldlie pleasure, the sweeter consolations shalt thou find in me [r]. But, as I said before, thou shalt not attaine therevnto without sorowe, and labor [s].

For there is against thee old custome, but that wil be foiled by a better custome: the flesh, but that wil be brideled [t] by the heate of the spirit: the old serpent [u] Satan, but he both at thy praier wil flie, and by godlie exercise runne awaie [x].

[n] Eccles. 18, verse, 30. 31.
[o] Luke. 9, vers. 23, &c.
[p] Psa. 37, 4.
[q] Ier. 9, 23. 24.
[r] Psa. 94, 19. 2. Cor. 1, 3. 4.
[s] Acts. 14, 22. Iames. 1, 2.
[t] Roman. 8, verse, 1, &c. Galat. 5, 16. 17.
[u] 2. Cor. 11, verse. 3. Reuel. 12, 9. 12. 17.
[x] 1. Pet. 5, 8. 9. Mat. 26. 41.

of

Chap. 15.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, he that withdraweth himselfe from obedieńce, driueth himselfe out of Gods fauor [a]: and he that seeketh priuate, forgoeth publike th ngs.

He which gladlie, and voluntarile [b] obeieth not his better, showeth plainelie therebie, that he hath not yet brought his flesh in subiection, but that it wincheth backward, and murmureth manie-times [c].

Wherefore learne with al speed to submit thy selfe to thy superior [d], if thou desire to tame thy fleih [e]. For the outward enimie is the more easilie ouercome, if the inner man be sure, and strong [f].

Thou hast none so il, and troblesome an enimie to thy soule, as thy selfe, if thou be out with the spirit [g]. For thou must vnfeinedlie contemne thy selfe, if thou wilt be maister ou:r b'ood, and flesh. But forasmuch as thou loues thy selfe as yet immode-

a Deut. 11, 1. Deut. 21, 18. 19, &c.

b Ephe. 6, 6. Colos. 3, 22.

c Tit. 3, 1. 3.

d 1. Pet. 2, 13 14.

e 1. Pet. 2, 11

f Matth. 26, verse, 41. Luk. 22, 40. 46.

g Gal. 5, 16.

ratelie, thou abhorreſt to commit thy
[h] Luke. 9, verſ. 23, &c. ſelfe wholie to the wil of another [h].
[i] Eccl. 10, 12 But, ô earth and aſhes [i], what great
[k] 1. Pet. 2, verſe. 13. thing dooeſt thou, if for the Lords ſake
[l] Col. 1, 16. thou obeie man [k]; when I the Al-
Iohn. 1, 1. 2. 3. mightie and moſt hie, who of nothing
created al things [l], ſubmitted my ſelfe
humblie to a man for thy ſake, and
[m] Matt. 20, verſe. 28. was moſt vile and contemptible [m],
that thou by mine humilitie mighteſt ouercome that pride of thine [n]?
Philip. 2, 6. 7. 8. Learne to obeie, ô duſt [o]; learne to
[n] Matth. 11, 29. bring downe thy ſelfe, ô earth, and
[o] Eccleſ. 10, verſe. 12 ſlime [p], and to throwe downe thy
Gen. 3, 19. ſelfe vnder al mens feete. Learne, I
[p] Gen. 2, 7. ſaie, to breake thy wil, and humblie
[q] Eph. 5, 21. 2. Pet. 2, 13. to ſubmit thy ſelfe to al [q]. Waxe hot
againſt thy ſelfe, and ſuffer not pride
to haue place within thee: but ſhowe
thy ſelfe ſo lowlie, and ſimple, that al
maie treade thee vnder feete like
[r] Eſai. 10, 6. mire in the ſtreets [r].

What haſt thou, ô vaine man, to complaine? How canſt thou, ô wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo often-
[ſ] Matth. 18, verſe. 21 22, &c. times by offending GOD, thou haſt
[t] Rom. 2, 4. 1 Pet. 1, 3. 2. Pet. 3, 9. deſerued the paines of hel [ſ]? But I
gratiouſlie haue ſpared thee [t] making
no ſmal account of thy ſoule, that
thou perceiuing this my loue to thee-
wards,

wards, mightest alwaies showe thy selfe thankeful for my benefits [u], and euermore, being giuen to true obedience, and modestie [x], take it patientlie when thou art contemned [y].

[u] Ps. 116, 12. 13. 17.
[x] 1. Pet. 1, 17.
[y] 1. Pet. 2, verse. 20, &c.

Chap. 16.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest foorth thy iudgments against me, thou makest al my members to shake, and quake for feare, & terrifiest my mind aboue measure [a].

[a] Iob. 4, 17. 18. 19.

Astonished I consider that the verie heauens are not cleane in thy sight [b]. And if thou foundedst follie in thine Angels, and therefore didst not spare them, what shal become of me [c]? If the verie starres did fal from heauen [d], what shal I that am but ashes and dust [e] hope for? They whose works seemed commendable, haue vtterlie bin confounded [f]; and such as were fed with the bread of Angels, I haue seene to be

[b] Psalm. 6, 1. Psal. 38, 1. 2, &c. Iob. 15, 15
[c] Iob. 4, 18. 19.
[d] Esa. 14, 12.
[e] Eccle. 10. verse. 12.
[f] Matth. 11, verse. 20, &c. Matth. 23, verse. 3, &c.

delighted with the huskes that ſwine
g Luk. 15, 16 eate g.

So that there is none holines, if thou, Lord, draw backe thine hand, no wiſedome helpeth, if thou gouerne
h 1. Cor. 1, not h; no ſtrength doth good, if thou
verſ. 17, &c. aſſiſt not; no chaſtitie is ſure, if thou defend not; & no cuſtodie can keepe
i Pſa. 127, 1. ſafe, if thou watch not i.

For being forſaken, alas, we drowne,
k Matth. 8, and periſh k; but if thou care for vs,
verſe. 25. we liue, and proſper. We are of our
Luke. 8, 24. ſelues fraile, but ſtrong through thee; & of our ſelues neither hot nor cold,
l Luke 17, 5 but zelous through thee l.

Doubtles it is my part to conceaue moſt humblie, and baſelie of my ſelfe: and though I ſeeme to haue ſome goodnes, yet muſt I not weie the
m Luke. 18, ſame m. I ſaie, it is my part to ſubmit
verſ. 11, &c. my ſelfe to thoſe bottomles iudge-
1. Cor. 4, 7. ments of thine n, ſeing I find my ſelfe
n Pſal. 19, 9. to be no better than nothing of no-
Pſal. 119, 7. thing.
30.
51. O weight without meaſure! O ſea vnpaſſable o, where I find my ſelfe to
o Pſal. 36, 6 be nothing but altogether nothing! Where is then the couert of glorie? Where is the vaine conceipt of glo-
rie? Al vaine glorie is ſwalowed vp
p Pſal. 9, 16. Pſ. 119, 120. in the gulfe of p thy iudgements ouer

me.

me. What are al men in thy ſight? Euen as claie in reſpect of the potter [q].

[q] Eſa. 29, 16.

Can he waxe proud with vaine praiſes, whoſe mind is trulie obedient to the Lord? No, though al the world ſhould extol him, ſeeing he is in ſeruice to the truth; he wil not be mœoued [r] with their commendations, whoſe truſt is fixed vpon the Lord. For euen they al, who vtter his praiſes, are nothing, and together with the ſound of their words, ſhal vaniſh awaie [s]. But the truth of the Lord endureth for euer [t].

[r] Iere. 9, 23 24.

[s] Pſa. 89, 48. Pſal. 49, 10.

[t] Eſai. 40, 8. Pſal. 117, 2.

Chap. 17.

What words, and manner we ſhould vſe in deſiring anie thing at *the hands of God.*

LORD.

SOnne, in thy praiers thou muſt vſe theſe words: Lord, be it euen ſo, if it pleaſe thee [a]; Lord, if it be for the aduancement of thy glorie, let it be done in thy Name; Lord, if thou ſeeſt it good, and profitable for me, grant that I maie vſe it to thine honor & praiſe: but if thou knoweſt it wil be

[a] Iam. 4, 15. Acts 18, 21. 1. Cor. 4, 19. Matth. 6, 10 Mat, 26, 39. 42.

hurtful, ô Lord, remooue awaie this
b Iam. 4, 3. desire fro me [b].

For euerie desire, which seemeth right and good in the iudgement of man, is not of the holie spirit: and it is an hard matter to discerne rightlie whether a good or an euil spirit dooth prouoke thee to couet this or that; or whether thine owne spirit moue thee
c 1. Cor. 2, verse. 11. therevnto [d]. Manie in the end haue bin deceaued, who seemed to be stirred vp by a good spirit.

And therefore alwaies thou must wish for that, which thou wouldst haue in the feare of God, and with
d Psal. 19, 7. Psal. 111, 5. Prou. 1, 28. 29. humblenes of mind [d]: and commit the whole matter to the Lord, with a meere checke to thy selfe, saieng on this wise:

Lord, what is better for me thou knowest, doo thou whether of both
e Mat 8, 2. Mark. 14, 36 thou wilt thy selfe [e]. Giue me what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with me as thou thinkest good, and as it shal please thee, and be most for thy glorie. Place me there, where thou
f Psal. 31, 5. wilt thy selfe, and in al things vse me at thy pleasure. I am in thine hand [f],
g Ps. 116, 16. Luke. 1, 38. turne me, lose me euerie waie. Behold, I thy seruant [g] am prepared to

al

al things: becauſe my deſire is to (and would to God I could rightlie, and perfectlie) ſerue thee, not my ſelfe [b], [b] Rom 14,8 Phil. 1, 20.

Chap. 18.

A praier for grace to doo the wil of God.

SERVANT.

O moſt bountiful Sauior, extend thy fauor towards me [a], let it be with me, and labor with me, and continue with me vntil the end [b]. [a] Pſal. 80, 3. [b] Phil. 2, 12

Giue me grace to wiſh, and couet thoſe things [c], as maie be grateful to thee, and acceptable in thy ſight. [c] Phil. 2, 13.

Let thy wil be my wil, and let mine alwaies folow thine, and agree therewith [d]. [d] Mat. 6, 10. Mat. 26, 39. 42. Mar. 14, 36.

Grant that I maie like and miſlike that which thou dooeſt [e], and neuer like or miſlike anie thing, but that which thou dooeſt either like or miſlike. [e] Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.

Aſſiſt me to crucifie my ſelfe to al worldlie things [f]; and for thy ſake to couet in this world to be contemned and vnknowen. [f] Gal 6, 14. Roman. 6, verſe 3, &c Philip. 3, 8.

And aboue al things grant that I

maie reſt, & haue peace in thee: thou art the true peace, thou alone art the quietnes of mind [g]. Without thee al things are hard, and troubleſome [h]. In this peace, that is, in thee alone, which art the cheefeſt, and euerlaſting felicitie, I wil ſleepe, and take my reſt [i]. *Amen.*

[g] Phil. 4,7.
[h] Iohn. 14, verſe. 27. Iohn. 16, 33
[i] Pſalm. 3,5. Pſalm. 4,8.

Chap. 19.

That the true comfort is to be ſought for, in God alone.

SERVANT.

WHatſoeuer pleaſure I can wiſh, or imagine, I looke not for it in this life, but in the world to come [a].

If I alone had al the pleaſures that mought be, and enioied al the delights in the world, certaine it is they would not long endure [b].

And therefore thou canſt not fullie be delighted, and refreſhed thoroughlie (ô my ſoule) but in the Lord [c], who comforteth the abiect [d], and aſſiſteth the meeke [e].

Hope a litle while [f], ô my ſoule, hope for the promiſe of GOD, and thou ſhalt attaine to plentie of al good

[a] Rom. 8, 18. 32. 1. Cor. 2, 9. Heb. 13, 14.
[b] Ioh. 16, 20 22.
[c] 1. Cor. 7, 31 1. Iohn. 2, 17
[c] 1. Cor. 1, 31 2 Cor. 1, 3. 4.
[d] 2. Cor 7, 6
[e] Iames 4, 6
[f] Pſal. 27, 14

good things in heauen. But if thou vnmeasurablie desire téporal things, make an account of it, thou shalt forgo eternal [g].

Vse this world [h], but desire heauen [i].

No temporal thing can satisfie thee [k]; for thou art not created to enioy the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed. But thy felicitie consisteth in God the creator of al [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good, and faithful disciples of Christ hope for, and they somtime foretast who are spiritual & pure in hart [m], whose conuersation is in heauen [n]. Vaine, and short is al worldlie consolation: but true and blessed is the spiritual [o] which the truth dooth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus [p], whom on this wise he speaketh vnto:

O Lord Iesu, be with me in al places, and at al times. Let this be my comfort, to lack al worldlie comfort willinglie [q]: or if at anie time I lack thy consolation, let thy wil, and due

[g] Luke. 16, verse. 25. 1. Iohn. 2, 15. 16. 17.
[h] 1. Cor. 7, verse. 31. Coloss. 3, 1. 2.
[i] Eccle. 1, 8. Eccles. 4, 8.
[k] Psal. 36, 7. 8. 9.
[l] Psalme. 42, verse. 1, &c.
[m] Matt. 5, 8 Psalm. 24, 4
[n] Phil. 3, 20
[o] Psa. 31, 19.
[p] 2. Cor. 1, 2. 5. Coloss. 1, 2.
[q] Iob. 6, 7.

f 1.Pet.1, 7. trial of me f be in ſteed of cheefeſt
f Pſal.23, 4. comfort f. For thou wilt not alwaies
chide, neither keepe thine anger for
f Pſa.103,9 euer f.

Chap.20.
That al our cares muſt be caſt vpon God.

LORD.

a Iam.4, 7. MY ſonne, let me deale as I wil with thee a. I doo
know what is for thy profit. Thou conceaueſt as a
b Pſ.94, 11. man b, and in manie things dooeſt ſo
Matt.16,23 think, as thy fleſhlie mind doth coun-
1.Cor.3, 1. ſel thee.

SERVANT. Truth Lord: Thou haſt more care of me, than I can haue
of my ſelfe c. For he ſtandeth totte-
c Pſ.55, 22. ringlie, who truſteth not wholie in
Eſai.49, 14. 15. thee d.
d 1.Pet.5, 7. O Lord, ſo that my wil maie be
right and grounded on thee, deale
e Luk.1, 38 with me euen as thou wilt e. For it
cannot be but good whatſoeuer thou
ſhalt determine of me.

Wherefore whether thou wilt that
f Rom.12,12 I be in darknes, I praiſe it f; or in the
2.Corint.6, light, I praiſe it; whether in proſperi-
verſe.4,&c. tie, I praiſe it; or in aduerſitie, I praiſe
that

that also [g].

[g] Psal. 34, 1.

LORD. Sonne thou must be so minded, if thou wilt deale with me: and be as willing to suffer [h], as to reioice; and to be poore, and needie [i], as rich and wealthie.

[h] Iam. 1, 2. Iohn. 15, 19. Iohn. 16, 2. [i] Matth. 19. verse. 27. Luke. 9, 23.

SERVANT. Lord, I wil gladlie suffer for thy sake whatsoeuer thou shalt send: yea I wil take in good part at thine hands euil as wel as good, sower as sweete, sorowe as ioy [k], and for al things yeeld thanks [l].

[k] Phil. 4, 4. 5. Colos. 1, 11. 12. [l] 1. Thess. 5. verse. 28.

Defend me, ô Lord, from sinne, and I wil feare neither death, nor the diuel: & so thou forsake me not vtterlie, neither blot me out of the booke of life, no miserie shal dismaie me [m].

[m] Psalm. 91. verse. 5, &c.

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Sauior Christ.

LORD.

MY sonne, for thy saluatiō I came down frō heauen [a], & tooke thy miseries vpon me not of necessitie [b], but voluntarilie; to teach thee to be patient,

[a] Iohn. 3, 13. Iohn 6, 33. 38, &c. Philip. 2, 7. 8. [b] Esai. 53, 5.

tient, & to beare the miſeries of this world gladlie, [c] not grudginglie.

For from the houre of my birth euen til my death on the croſſe, there neuer wanted ſorowes, which I was to ſuffer [d]. I bare the want of neceſſarie things [e]; I heard much muttering againſt me [f]; I put vp manie taunts and reproches [g]; for my benefits, I receaued vnkindnes [h]; for my miracles, il words [i]; for my ghoſtlie counſel, reprehenſion [k].

SERVANT. O my Lord, ſeeing thou in this life haſt ſhewed thy ſelfe patient (wherein eſpecialie thou fulfilledſt the commandement of thine heauenlie father [l]:) good reaſon is it, that I a miſerable, and ſinful wretch doo ſhowe my ſelfe patient according to thy wil; and, while thou thinkeſt meete, beare the burden of mortal life after thine enſample [m].

For although this preſent life ſeeme burdenſome: yet through thy fauor it is made the lighter, and maie the more eaſilie be borne of weakelings both by thine example [n], and of thy ſaints [o].

Yea much more comfortable is it now, than it was in the old law, when both the waie was harder to find [p], and

[c] 1. Pet. 2, verſ. 21, &c.
[d] Eſaie, 53, verſe. 2, &c. Luke. 9, 22.
[e] Luke 2, 7. Matth. 4, 2. Luke. 9, 58.
[f] Ioh. 7, 12.
[g] Matth. 12, verſe. 24. Iohn 8, 48.
[h] Eſaie. 5, verſe. 1, &c. Matth. 21, verſ 33, &c.
[i] Luk. 11, 14. 15.
[k] Ioh. 7, 28. 30. Ioh. 17, 4.
Philip. 2, 8.
[m] 1. Pet. 2, verſ. 21, &c.
[n] Matth. 11, verſe. 29. 30.
[o] Phil. 4, 13. Hebr 6, 11. verſe. 12. Hebr. 11, 32. 33, &c.
[p] 1. Cor. 3, verſ. 13, &c.

and few had a desire to seeke the celestial kingdome [q].

Then how much am I bound to thee, which hast vouchsafed to showe both to me, & to al beleeuers a right and readie waie vnto thine euerlasting kingdome [r]! For thy waie is our waie: and by holie patience we striue to come vnto thee, our crowne: whome, vnles thou haddest gone afore [s], and schooled vs [t], who would care to folow? How manie would abide not onelie behind, but a great waie off also, if they had not these thy noble examples before their eies?

And, hearing such cõmandements and signes, and yet are lukewarme; what would wee doo if we had not such a light giuen vs to folow thee?

[q] Rom.9,29 1.Cor.10, 6.
[r] Ioh.14,6.
[s] Ioh.14, 2. 19. Iohn.15, 18
[t] Ioh.16, 32. 33.

Chap.22.

Of long-suffering; and who is patient in deed.

LORD.

WHat is that thou saiest, my sonne? ceasse to complaine. Behold how both I [a], and other saincts [b] haue suffered; thou

[a] Heb.12, 2.
[b] Hebr. 11, verſ.32,&c. Hebr.6, 11. 12.

thou haſt not as yet reſiſted vnto
[c] Heb. 12, 4. bloud [c]. Little is it which thou ſuffereſt being compared with them, who haue ſuffered ſo much, ſo mightilie
[d] Hebr. 11, verſe. 34. bin tempted, ſo grieuouſlie afflicted, ſo manie waies tried, and exerciſed [d].
35. And therefore cal ſuch into mind
36. as haue endured mo troubles: ſo
37. ſhalt thou more eaſilie beare thine owne. And if thine ſeeme not light, looke whether impatiencie doo not cauſe thee to thinke ſo. But, be they ſmal, be they great, endeuor thou to
[e] 2. Cor. 6, 4 Iames. 1, 2. beare them patientlie [e].
3. For the more patience thou ſhoweſt, the more wiſelie thou dooeſt; the more fauor thou ſhalt get, the more eaſilie thou ſhalt beare aduerſitie, being both in mind, and cuſtome not
[f] Rom. 5, 3. 4. ſlothfullie prepared herevnto [f].
And ſaie not, I neither can, nor maie ſuffer this at his hands; for he hath iniuried me greatlie, and accuſed me of thoſe things, which I neuer thought of; if another had dealt ſo with me, I could yet haue put vp ſuch things, as I ſee might reaſonablie be put vp. I ſaie, vſe not theſe ſpeeches, for they are fooliſh cogitations, ſuch as neither waigh the woorthines of patience, nor the reward due for the

same [g], but respect persons rather, & iniuries receiued [h]. [g] Iam. 1, 12. [h] Mat. 5, 43 44, &c.

He is not truly patient, that wil beare but with whome he list, and what he list. But he is patient in deed, that waigheth not who molesteth him, whether his better, or his equal, or his inferior; whether he be good and godlie, or wicked and vngratious: and howsoeuer he be iniuried, and when soeuer, he taketh it in good part, as sent from God, and puts it in his winnings. For the smalest thing that is, being suffered for Gods sake, shal haue a great reward [i]. [i] Matt. 5, 11. 12.

Wherefore be thou girded [k] vnto the battel, if thou wilt haue the victorie. Vnles thou striue, thou shalt neuer obteine the crowne of patience [l]. So that, if thou wilt not suffer, thou refusest to be crowned: but if thou desire to be crowned, striue manfully, and suffer patiently the brunt of the battel [m]. For neither quietnes without labor, nor victorie without fighting is obteined [n]. Rom. 8, 18. Phil. 1, 12. 13, &c. [k] Eph. 6, 14. [l] 2. Tim. 2, 5. [m] Ps. 27, 14. Psal. 31, 24. [n] 2. Tim. 2, 5

SERVANT. O my Lord, grant that through thine assistance I maie doo that, which of my selfe me thinks I cannot doo [o]. Thou knowest that otherwise I can but suffer little, & euen [o] 2. Cor. 3, 5

by

by a ſmal puffe of aduerſitie, am eaſilie ouerthrowen.

Grant that al trobles for thy name ſake maie be welcome to mee, and wiſhed for: for to ſuffer, and to be afflicted for thee, is verie good for my ſoules health [p], *Amen.*

p Pſal. 119, verſe. 67. 71. Roman. 5, verſe. 3, &c. Iames. 1, 2. 3.

Chap. 23.

A confeſſion of mans weakenes, and miſerie.

SERVANT.

I Wil confeſſe my ſinnes, and wickednes vnto thee, ô Lord, [a].

Oftentimes a ſmal thing brings me down, and trobles me. Sometime I determine to plaie the ſtout champion; and by and by with a light tentation I am ouerthrowen. Now and then of a ſmal thing ariſeth a greeuous tentation; and when I thinke I am ſafe, vnawares manie-times I receaue the foile.

a Pſal. 32, 5.

Wherefore, Lord, behold mine humilitie and frailtie, which is wel knowen to thee. Haue mercie on me, and deliuer me out of this mire [b].

b Pſal. 69, 1. 2.

This doth vexe me at the verie hart,

hart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albe they drawe me not altogether to assent [c], yet they disquiet me greatlie by their sore assaults, and make me wearie of my life, they fight so within me.

[c] Rom. 7, 15 16. 17. 24.

And hereby more euidentlie I perceaue mine owne infirmitie, in that I see wicked cogitations doo more easilie inuade, than forsake me.

Oh that thou most mightie God of Israel, and louer of godlie soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors!

[d] Heb. 4, 15

[e] Psa. 25, 16

Strengthen me with courage from thine holie heauens, that the old man, euen the miserable flesh, not plainelie as yet made subiect to the spirit [f], get not the vpper hand [g], whome, as long as we liue in this wretched world, we must resist [h]. I cal it wretched, because therein al things are ful of snares, and enimies [i]. For tentations come vpon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for [k].

[f] Rom. 8, 5.

[g] Rom. 6, 12

[h] Gal. 5, 16. 17.

[i] Iob. 14, 1. 22 1. Pet. 5, 8.

[k] Iob. 7, 13. 14.

So then can this life be loued, which hath

hath so much gal therein, and is open
l Iob. 5, 7. to so manie troubles, and miseries l? Or
can it be called a life, which causeth
m Iob. 10, 17. so manie deaths, and plagues m? And
yet, notwithstanding al this, it is loued, and manie seeke for pleasure in
n Mat. 7, 13. Luke 13, 23 24. the same n.

The world is manie-times dispraised, because it is deceitful, & vaine o;
o 1. Iohn. 2, verse. 17. and yet it is hardlie forsaken, the desires of the flesh beare such a swaie p.
p 1. Iohn. 5, verse. 19. For in verie deed some things prouoke to loue, other to abhor the same. To loue it, the lust of the flesh,
q 1. Iohn. 2, verse. 16. and of the eies, with the pride of life q wil allure; to abhor it, the paines and
r Ioh. 16, 20 Luk. 16, 25. euerlasting miseries to come r maie cause.

But, alas, vile pleasure subdueth the mind addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seene, nor
f Psal. 34, 8. tasted the sweetnes of the Lord f, nor
t 1. Cor. 2, 9. 10. 14. the inner comfort of virtue t.

But they, which vtterlie contemne the world, and studie vnder holie discipline to liue vnto GOD, they both knowe the heauenlie comfort, promised vnto such as forsake themselues u, and also perceaue how la-
u Luk. 9, 23 Iohn. 16, 33 mentablie the world doth erre, and lies

lies in wickednes [x].

[x] 1. Iohn. 5. verse. 19.

Chap. 24.

That we must repose no confidence in anie creature, but in God alone.

SERVANT.

O My soule [a]. trust in the Lord in al things, and aboue al things: for he is the euerlasting rest of the godlie [b].

[a] Psal 16, 7.

[b] Ps. 132, 14

Giue mee grace, ô sweete Iesu, ô my GOD, to rest in thee aboue al things in the world; aboue al health and beautie; aboue al honor and glorie; aboue al power and dignitie; aboue al knowledge and dexteritie of wit; aboue al cunning and riches; aboue al mirth and ioifulnes; aboue al praise, al fame, al sweetenes, al pleasure; aboue al hope, al promise, and al merit; aboue al desire, al gifts, al rewards which thou canst giue, & powre out; aboue al ioie, and iolitie which the mind can feele, and conceaue; finalie, aboue al angels, and archangels, aboue al the host of heauen, aboue al things visible and inuisible, aboue al things, which thou

[c] Matth. 10, verse. 37. 38. 39. Mat. 19, 27. 28. 29. Rom. 8, 35. 38. 39. 1. Ioh. 2, 15. [d] Psalm. 36, verse. 5, &c. Psalm. 42, 1.

thou art not [c], ô my God.

For thou, my God, thou art best of al; thou alone art almightie; thou alone art plentiful; thou art most sweet, and thou art most comfortable; thou art most faire, most louelie, most noble, and most glorious [d].

In thee are, haue bin, and wil be euermore al good, and perfect things: and therefore both little is it, and lesse than thy selfe, whatsoeuer thou giuest me besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectlie attained.

For my mind wil neuer bee at quiet, nor content with that is present; vntil, hauing passed ouer al gifts and worldlie things, it rest in thee [e].

[e] Psa. 116, 7.

O Christ, my sweete spouse and sauior, ô most faithful louer, Lord of the whole world [f], ô that I had the wings of true libertie, that I might flie vnto thee, and rest in thee [g]!

[f] 1. Tim. 6, verse. 13. Reuel. 1, 15. [g] Psal. 55, 6.

O when shal I be mine owne man, and behold how sweete thou art, my Lord, my God [h]! When shal I wind my selfe wholie into thee in such sort, that for the entire good wil I beare thee, I maie not knowe

[h] Psal. 34, 8.

my

my ſelfe, but thee alone after an incredible manner, knowne but vnto few[i]!

[i] Pſal. 17, 15

Now oftentimes I ſigh[k], & beare my wretchednes with greefe, becauſe much euils ruſh vpon me in this vaile of miſeries, the which manie-times trouble me, and grieue me, and ouerſhadowe me, and hinder me, yea they diſtract, and withdrawe, and ſo intangle me, that I can haue no free acceſſe vnto thee, nor enioy thy louing embracements in the preſence of thy bleſſed ſaints[l].

[k] Ro. 7, 24.

[l] 1. Cor. 13, verſe. 12.

O my God, let my ſo manifold ſighes, and ſorowes of mind, which I feele in this world, mooue thee.

O Ieſus the brightnes of eternal glorie, and comfort of the wandring ſoule, my mouth is with thee that can not ſpeake, & in ſilence[m] doo I ſpeake to thee.

[m] Eſa 30, 15

How long wil my Lord defer his comming? Oh that he would come to me poore wretch, make me glad, and with ſtretched out arme deliuer me from al troble[n]!

[n] Pſal. 40, 7.

Come, Lord Ieſus, come[o]. For lacking thee, I am no daie, no houre in quiet: becauſe thou art my ioy, without whom my table is emptie.

[o] Reuel. 22, verſe. 20. 17. Pſal. 130, 5. 6. 7.

I am a caitiue, and I knowe not how, kept in prison, and kept downe
p Ro. 7, 23. with fetters p, and so shal be, til thou
24. comfort me with the light of thy presence, set me at libertie, and shew me
q Rom. 8, 2. a freendlie countenance q.

Let others seeke in steede of thee what they wil: nothing neither doth, nor shal please me, but thou, my God, my hope, and eternal saluation r.
r Psal 3, 3.
Psal. 16, 2.
2. Sam. 22, 2.
s Luk. 11, 9. I wil neuer be silent, I wil neuer cesse to praie s, vntil thou put away al
10. displeasure, and speake to me againe.

Luke. 18, 1. LORD. Lo, because thou callest
7. for me, I am come: thy teares, thy groning, thine humilitie, and hartie sorowe haue mooued me so to doo.

SERVANT. O my Lord, through the desire I haue to enioy thee, I who am readie to renounce al things for
t Phil. 3, 7. thy sake t, haue called thee. But thou
8. first diddest stirre mee vp to seeke
u Luke. 10, verse. 22. thee u; for which thing, ô Lord, I yeeld thee humble thankes, who of thy great goodnes hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
x Psal. 78, 8. humblie submit my selfe to thee x, be-
Psal. 119, 5. ing alwaies mindful of my sinnes, and
y Ps. 119, 19. vilenes y?

For

For among al things either in heauen or earth none is like to thee [z].

Thy works are exceedingly good [a], ô Lord, thy iudgements are true, and al things are guided by thy prouidence [b].

Wherefore praised, and magnified be thou, ô wisedome of the Father [c]; and thou my soule [d], and mouth, with al creatures of the world [e], extol and glorifie him for euer.

[z] Psa. 35, 10. Psal. 71, 19. Psal 89, 18. Psal. 86, 8.
[a] Gen. 1, 31.
[b] Psal. 19, 1. 2.
Matth. 6, verse. 26, &c.
[c] 1 Cor. 1, verse. 24. Colosse 2, 3.
[d] Psa. 146, 1. 2.
[e] Ps. 150, 6. Psalm. 148, verse. 1, &c.

Chap. 25.

Of the continual calling into mind the infinit blessings, and *benefits of God.*

SERVANT.

O Lord, open thou the eies of my vnderstanding [a], and teach me to liue according to the rules of thy lawe.

[a] Ps. 119, 18. 17.

Grant that I maie knowe thy wil, and with great reuerence, and painefulnes, cal thy manifold benefits bestowed both vpon me, and al men into mind; that so I maie render

der due praiſe vnto thee for the
[b] Pſal. 26,7. ſame [b].

Albeit, to ſaie the truth, I cannot ſufficientlie commend thee for the
[c] Eccl. 18,4. leaſt of al thy benefits [c]; yea, ſo vnable
[d] Pſal. 40,5. am I to extol thee dulie for them [d], that when I conſider thy liberalitie, I am vtterlie diſmaied at the greatnes thereof.

For whatſoeuer we haue, belonging either to the bodie, or to the ſoule, outwardlie or inwardlie, naturalie or otherwiſe; they are thy benefits, and commend thy bounteouſnes,
[e] Pſalm 33, verſe. 6, &c. and liberalitie [e], of whom we haue receiued al good things [f].
1. Corin. 12, verſe. 8, &c. And although ſome haue mo than
[f] Iam. 1,17. others, yet al is thine [g], and without
[g] Matt. 25, verſ 14, &c. thee euen the leaſt thing cannot be attained [h].
[h] Ioh. 3, 27. Now if anie haue receiued greater gifts, he cannot brag of his owne merit, nor extol himſelfe aboue others,
[i] 1. Cor. 4, 6 7. nor deſpiſe his inferior [i]. For by ſo much is a man greater, and better, by how much he aſcribeth leſſe
[k] Mat. 11, 29 to himſelfe [k], and is the modeſteſt in yeelding thanks. And the more
[l] Mat 23, 11 12 vile and vnworthie a man iudgeth himſelfe, the more capable is he of
Luk. 18, 13. 14. greater things [l].

Againe

Againe, he that hath fewer gifts, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highlie to commend thy goodnes, who giuest thy gifts so abundantlie, & so franklie without respect of persons [n].

[m] Iam. 4,2.

[n] Mat.5,45. Luke.6, 35.

From thee we haue al [o], and therefore in al things thou art to be glorified. What is meete for euerie man thou knowest; and why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

[o] 1. Cor.4, 6,&c. Iam.1, 17.

Therefore, my Lord and God, I count it for a great benefit, to haue but few things which seeme glorious, and praise-worthie in the opinion of man. And thus I thinke, that basenes, and pouertie should be so far from disquieting the mind, and bringing downe a man, that they ought to be occasions of great comfort, and reioicing, inasmuch as thou, God, doest choose the poore, humble, and despised in this world into the number of thy saincts, and seruants [p].

[p] Psa 113,7 8.

As witnes thine Apostles, whome thou madest Princes through al the earth [q]: who behaued themselues so modestlie, and showed foorth so little

[q] Matth. 5,3. 1.Cor.1, 26. 27. 28. Ps.45, 16.

malice, and deceipt, that not onelie they absteined from complaining, but also reioiced to suffer rebuke for thy name [r]: yea those things which we naturalie abhor, they did greedilie embrace [s].

So that nothing should so comfort, & reioice the hart of him, which loueth thee, and confesseth thy goodnes, as the knowledge of thine heauenlie wil [t], wherewith he ought so to content himselfe, that he desireas greatlie to be of smal, as another doth to be of great accompt; and take as wel in woorth the lowest place, as the hiest roome, and to be despised and contemned; as to be honored, and extolled aboue al [u]. For more should he desire to haue thy wil done [x], and thine honor aduanced, than anie thing besides [y]; yea more pleasure should he take therein, than in anie thing els, which either he hath alreadie, or maie haue [z].

[r] Acts. 5, 41.
[s] 1. Thess. 2, verse. 15. 2. Cor. 11, 23 24, &c.
[t] Iere. 9, 23. 24. 1 Cor. 1, 31
[u] Matt. 20, verse. 25. 26. 27. Luk 22, 25. 26. 27.
[x] Mat. 6, 10. Mat 26, 39. 42. 44.
[y] 1. Iohn. 2, verse. 15. 16. 17.
[z] Rom 8, 35 36, &c.

Chap. 26.

Of the things, in number foure, which procure quietnes.

LORD.

I wil now teach thee my ſonne, the readie waie vnto peace, and freedome.

SERVANT. Doo, Lord, as thou ſaieſt: for that is it which I deſire.

LORD. My ſonne, doo the wil of another, rather than thine own wil [a]: alwaies deſire litle before a great deale [b]: alwaies couet the loweſt place [c], and ſubmit thy ſelfe to al [d]: alwaies praie, and wiſh that thou maiſt throughlie doo the wil of God [e]; and doubtles thou ſhalt enter into the bounds of peace, and quietnes.

SERVANT. This thy ſhort ſpeech, Lord, conteineth much perfection: and though it be breefe for words, yet is it pithie for ſenſe, and moſt effectual. And, did I faithfullie obeie the ſame, ſure I am, affections would not beare ſuch a ſwaie within me, as they doo [f]: and, I neuer am greeued, and out of quiet, but when I ſwarue

[a] Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.
[b] Acts. 20, verſe. 33. 34. 35.
[c] Luk. 14, 8. 9. 10. Prou. 25, 7.
[d] Eph. 5, 21.
[e] Mat. 6, 10.
[f] Roman. 7, verſ. 15, &c. Galat. 5, 17.

from this thy doctrine.

But thou, Lord, which art almightie, and alwaies dooest desire the welfare of man [g], extend thy fauor towards me, that both I maie doo thy wil, and attaine saluation, *Amen.*

[g] Ezech. 18, verse. 32.

Chap. 27.

A praier against euil thoughts, or cogitations.

SERVANT.

O Lord, my God forsake me not [a]; ô my God, assist me. For euil cogitations, and feares be in my mind, which disquiet me; insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

[a] Psal. 22, 1.

LORD. I wil go before thee, and suppresse the power of man: and hauing opened the prison doore [b], reueale my secrets, and mysteries vnto thee.

[b] Acts 5, 19 Act. 12, 10.

SERVANT. Doo so, Lord, and with thy countenance [c] banish al wicked cogitations fro my mind. For this is my onelie hope, and comfort in trouble, euen to flie vnto thee [d], to depend

[c] Psal. 67, 1.

[d] Psal. 18, 3, 6.

pend vpon thee, to cal vpon thee zeelouslie, and patientlie to expect thine heauenlie comfort [c]. [c] Psa. 27, 14.

Chap. 28.

A praier vnto almightie God, to haue the eies of our vnderstanding opened.

SERVANT.

O Sweete Iesu, lighten me with the brightnes of thine eternal light, & driue al darkenes, as it were, from the mansion house of my soule [a]. [a] Iohn. 1, 9. Iohn. 12, 8.

Suppresse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou couragiouslie for my defence, and vanquish euil beasts, to wit, the inticing desires of the flesh, that by thy power I maie get peace, and sing out thy praises in the holie court of my soule.

Rebuke the winds [b], and tempests, command the sea to be quiet, bid the north wind not to rage, and there wil be a great calmenes. Send thy light, & truth [c], which maie lighten the earth: for I am rude earth, [b] Mat. 8, 26. Luke. 8, 24. [c] Psal. 43, 3.

good for naught, vntil thou inlighten me.

Powre out thy fauor from aboue, repleniſh my ſoule with thine heauenlie grace; & miniſter the water of godlines, which ye vppermoſt part of the earth being watered, maie bring foorth good, or the beſt fruit rather.

O Lord, lift vp my mind, which is preſſed downe through the waight of ſinnes, and ſtir vp the ſame wholie to the deſire of celeſtial things, that hauing taſted the ſweetenes of ſupernal happines, it maie greatlie grieue me euen to thinke of this world [d]. Take me, or plucke me rather from all momentanie pleaſure of earthlie things: for no creature can either quiet, or comfort my mind [e].

Ioine me to thee by an vndiſſoluble band of goodwil. For thou alone doſt ſuffice thy freend, & without thee all other things are vaine [f], *Amen*.

[d] Phili 3, 8. Coloſ. 3, 1. 2.

[e] Ioh. 16, 33. 2. Theſ. 2, 16. 17.

[f] Coloſ. 3, 2.

Chap. 29.

That we ought not curiouſlie to enquire how other men doo liue.

LORD.

MY ſonne, be not curious, neither haue thou vaine cogitations in thy mind. What

is this or that vnto thee? Folow thou me [a]. For thou needest not care what manner of folks others are, either what they doo, or speake [b].

[a] Ioh. 21, 22.

[b] Matth. 7, 1 2, &c.

Thou art not appointed to pleade for other men; but thou must answere for thy selfe [c]. Why then medlest thou with that which nothing toucheth thee?

[c] Matt. 25, verse. 20. 21, &c. 1. Pet. 4, 4. 5. Galat. 6, 5. Reu. 22, 12.

It is I which know al, and see al whatsoeuer is done vnder the coape of heauen [d]: yea, I know how it goeth with euerie man, what he thinketh, what he would, & whether his counsel tends [e].

[d] Matth. 15, verse. 2.

[e] Psal. 7, 9. Hebr. 4, 13. Reue. 2, 23.

And therefore commit al things to me: be thou quiet, and let troblesome people alone in their doings. For they shal one daie yeeld an account of al their deeds, and saiengs [f], neither can they mocke mee [g].

[f] Rom. 14, verse. 12.

[g] Gala. 6, 7.

Waie thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For these things doo but distract the mind sundrie waies, and repleniish it with blacke clouds of darknes.

Wouldest thou diligentlie attend my comming, and open the doore [h] of thy mind to let me in, then would

[h] Sal. sōg. 5, verse. 2. Reue. 3, 20.

I gladlie speake, and reueale my secrets vnto thee.

Chap. 30.

Wherein the true peace, and profiting of the mind doth consist.

LORD.

MY sonne, thus haue I said [a], Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

[a] Ioh. 14, 27

Al men desire peace: but al men care not for those things which belong vnto the right peace [b].

[b] Luke. 19, verse. 42.

My peace dealeth with such as are modest, and meeke in hart [c]. Thy peace doth consist in long suffring [d]; which thou maiest enioy plentifullie, if thou wilt harken to me, and folowe my saiengs [e]. Wherefore in al things consider what thou dooest, and what thou speakest; and let this be thy chefest care, how thou maist please me [f], and besides me take pleasure in nothing [g].

[c] Psal. 119, verse. 130. Matt. 11, 29.
[d] Luke. 21, verse. 19. Rom. 2, 7. 10.
[e] Psa. 119, 1. 2.
[f] Colos. 1, 10 Ephes. 5, 10
[g] Ier. 9, 23. 24.

Of other mens saiengs and doings iudge not thou rashlie [h]; neither intrude thy selfe into another mans charge [i]:

[h] Matth. 7, verse. 1, &c.

charge [i]: so shalt thou either litle, or verie seldome be troubled. [i] 2. Thess. 3. verse. 11.

For thou canst not be void of al trouble liuing in this world [k]; to feele no vexation either in mind or bodie is peculiar to the saincts in heauen, which enioie euerlasting rest [l]. [k] Ioh. 16, 33. [l] Ioh. 16, 22. Reue. 12, 4.

So then thinke not that thou hast found true peace, if thou feele no aduersitie [m]; or that al is wel, if thou haue none enimie; or that thou art in good state, if thou enioie prosperitie [n]: neither deeme that thou art somewhat, or highlie in my fauor, though thou remainest where great exercise of religion is; yea, or tastest the sweetnes of the same [o]. For by these things a true louer of godlines is not knowen, neither doth the profiting, and perfection of a man consist in these things. [m] 1. Cor. 4, verse. 8, &c. [n] 1. Thess. 5, verse. 2. 3. [o] Mar. 14, 17. 18 19. 20.

Wherein then? Namelie in submitting thy selfe wholie to the wil of God; and in seeking thy selfe in nothing [p], be it litle or much, neither now, nor hereafter, but alwaies both in wealth and wo keeping one manner countenance with thankesgiuing [q] waieng euerie thing in equal balance. [p] Rom. 12, verse. 16. [q] Phil 4, 11, 12.

Finalie, if thou show thy selfe so

valiant, and constant in faith, that when inward consolation is withdrawen, thou canst addresse thy selfe to suffer great things [r], and yet for al that refraine from praising thy self vainelie for thine holines, & zeale [s], doubtles thou shalt find the right, and readie waie vnto peace, yea and one daie behold my countenance againe [t] with mirth, and ioie [u].

[r] Rom. 5, 3. 4. 5.
[s] Iames. 1, 3.
[t] Luk. 18, 11. 12. Rom. 11, 18. 20.
[u] Psal. 42, 2.

And if thou once come vnto such a passe, that thou canst fullie and perfectlie contemne thy selfe [x], know of a truth, that thou shalt enioie as much peace and quietnes, as possiblie maie come vnto a mortal man.

[x] Phil. 4, 11 12. 13. Coloss. 3, 5.

Chap. 31.

In praise of a quiet, and free mind; with an humble petition for the attayning of the same.

SERVANT.

DOubtles, it is the part of a perfect man, Lord, neuer to loase the mind from the studie of heauenlie things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellencie of a free mind, cleauing to no worldlie thing with an immoderate desire [a].

O most gratious, & merciful God, keepe me, I beseech thee, from the cares of this world [b], that I be neuer too much entangled by reason of the manifold things, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finalie broken, and ouerthrowen with sorowes.

I saie not from those things, which the vaine world dooth greedilie hunt after [c]: but from those miseries, which suppresse the mind of thy seruant by a common, and penal curse of mortalitie, and so withdraw me, that I cannot enter, when I wold, into the freedome of the spirit [d].

O my God, which art sweetnes vnspeakeable, make al fleshlie ioie, which withdraweth mee from the loue of eternal things, and enticeth with the beholding of, I cannot tel what present, and pleasant goodnes, make this ioie to be grieuous, and odious vnto me [e].

Let not flesh & bloud, ô my God, let not flesh and bloud ouercome me [f]; let not the world, and the vaine glorie

[a] Phil. 3, 8. Colos. 3, 1. 2.
[b] Mat. 6, 25. 26, &c. 1. Cor. 7, 31.
[c] 1. Iohn. 2, verse. 16.
[d] Ro. 7, 16. 17.
[e] Gal. 6, 14. Philip. 3, 7.
[f] 1. Ioh. 2, 15. 16.

glorie thereof deceaue me [g]; let not
[g] Io. 12, 43
Satan by his subtiltie supplant me [h].
[h] 1. Pet. 5, 8.
Giue me strength to resist [i]; pati-
[i] 1. Pet. 5, 9.
ence to endure [k]; constancie to per-
[k] Eph. 3, 16. 17.
seuere vnto the end [l].
[l] Rom. 12, 12. Matth. 24, verse. 13.
Grant me for the comforts of this
world the most comfortable oint-
Reuel. 2, 7.
ment [m] of thine holie spirit; and for
[m] 2. Cor. 1, verse. 21.
the lust of the flesh, powre on me the
loue of thy name [n]. The verie meat,
[n] Iam. 4, 4.
and drinke, and apparel, with other
things necessarie for the nurishment
[o] 1. Co. 7, 32 33. 34.
of the bodie, are euen burdensome to
a feruent spirit [o]. Giue grace that I
maie vse these things moderatelie,
and neuer be snarled with an ouer
[p] Mat. 6, 25
great desire of them [p].
Al things are not to be reiected,
for then nature would decaie: againe
to couet superfluous, and euerie ples-
ant thing, thy sacred commande-
ments doo forbid; for so the flesh
[q] Rom. 8, 8. Galat. 5, 16. 17.
would insult ouer the spirit [q]. Wher-
fore betweene these things let
thine hand direct me, and
teach me to doo nothing
out of measure,
Amen.

That

Chap. 32.
That selfe-loue is the cause of perdition.

LORD.

MY sonne, thou must buie the whole with the whole, and keepe backe nothing of thy selfe [a]. For know this, selfe-loue dooth more hurt thee [b], than anie thing besides: and according to thy loue, euerie thing dooth more or lesse cleaue vnto thee. So that, if thy loue be pure [c], simple, and godlie, thou shalt be quite from the bondage of things.

Couet not that, which thou maist not haue [d]: and haue not that which maie hinder thee, and depriue thee of the libertie of mind [e].

It is maruelous, that thou dooest not wholie commit thy selfe to me with al that thou hast, or canst desire. Why dooest thou vainelie consume thy self with sorow? Why dooest thou wearie thy selfe with superfluous cares [f]? Shew thy selfe obedient to my wil, and I wil see that none hurt come to thee [g]. But if, to attaine profit,

[a] Mat. 19, 21. 27. 29. Luke. 9, 23. 24.
[b] Mat. 7, 3. 4. 5. Mat. 19, 22.
[c] Mat. 5, 8. 1. Ioh. 2, 17.
[d] Exod, 20, verse. 17. Rom. 7, 7.
[e] Gal. 5, 16. 17.
[f] Psal. 42, 5. 11. Psal. 43. 5.
[g] Matth. 6, verse. 33.

profit, and to enioie thy desire, thou applie thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euerie thing thou shalt wish some thing, and in no place looke for perfect peace.

Therfore euerie thing dooth good, but not euerie thing which we haue gotten, and mightilie heaped together; but contemned, and cut fro the mind by the rootes [h]: which I would not should be vnderstood of monie, and riches onlie, but also of the desire of honor, and vaine-glorie, al which doo perish with the world [i].

[h] Phil. 3, 7. 8.

[i] 1. Iohn, 2. verse. 17. 2. Cor. 7, 31.

The place also doth smalie defend, if zeale of the spirit be lacking [k]: neither can that outward peace long continue [l], if it be not grounded vpon a staied mind, that is, vnles thou depend vpon mee, though thou change thy soile, thou shalt not better thy selfe. For when occasion dooth arise, and is receaued, thou shalt find not onelie those things which thou didst shun, but a great deale more.

[k] Gal. 5, 22.

[l] Iohn. 14, verse. 27.

Chap. 33.

A praier to obteine the puritie of mind, of heauenlie wisedome.

SERVANT.

STrengthen mee, Ô God, by the grace of thy holy spirit [a]: confirme the inner man, that my mind maie vtterlie be void of al vaine cares [b] and griefe, & I neuer drawen awaie with the desire of anie thing, be it vile, or pretious, but maie count both my selfe [c], and al other things, euen corruptible [d]. For asmuch as nothing vnder the sunne continueth euer [e], but they are al vaine, & vexations of the spirit [f]. He who thus thinketh, is most singularlie wise.

O Lord, giue me heauenlie wisedome [g], which maie teach mee to seeke [h], and find thee aboue al, to sauor of thee [i], and to loue thee [k] aboue al: and to take other things as they are in themselues, according to the order of wisedome [l]. Giue me grace both wiselie to auoid flatterers [m]; and patientlie to beare my foes [n]. For, neither to be moued with euerie

[a] Eph. 3, 16.
[b] 1. Cor. 7, verse. 32.
[c] Luk. 2, 23.
[d] Phil. 3. 8.
[e] Eccl. 1, 3. 4.
1. Iohn. 2, 17.
[f] Eccles. 2, verse. 11, &c.
[g] Eccl. 2, 26. Wisd. 9, 4. Iames. 1, 5.
[h] Mat. 6, 33.
[i] Psal. 34, 8.
[k] Matth. 22, verse. 37. Mar. 12, 29. 30. Luk. 10, 27.
[l] 1. Co. 7, 29 30. 31.
[m] Prou. 2, 16 Prou. 5, 3. 4. Prou. 29, 5.
[n] 1. Pe. 2, 21. 23. 1. Pet. 3, 8. 9. Prou. 16, 32.

euerie blaſt of words °, nor to liſten to the flattering Marmaid ᵖ, is doubtles a great part of wiſedome, and the readie waie to go forward ſalfelie in our iournie begoon.

° Prou. 14, verſe. 29.
ᵖ Eccl. 7, 28. Prouerb. 6, verſ. 20, &c. 24.

Chap. 34.
Againſt il toongs.

LORD.

MY ſonne, take it not greuouſlie, though ſome conceaue, and ſpeake amiſſe of thee ᵃ; but thinke woorſe of thy ſelfe than they doo, and beleeue that none is more weake than thy ſelfe ᵇ.

If thou treade the ſecret path of virtue, thou wilt not greatlie waie flieng words ᶜ.

It is no ſmal wiſedome in aduerſitie to be ſilent ᵈ, to turne vnto me, and not to be diſturbed whatſoeuer men doo thinke. Thy peace muſt not depend vpon the ſpeech of men: for thou art one manner of man ſtil, ſpeake they il, or ſpeake they wel of thee: but in me, in me, I ſaie, true glorie, and true peace doth conſiſt ᵉ, the which he ſhal mightilie enioie, who neither deſireth to pleaſe men, nor feareth their diſpleaſure ᶠ.

ᵃ Matt. 5, 11.
ᵇ Luke. 18, verſe. 13.
ᶜ Pſa. 56, 11
ᵈ Pſ. 112, 7. Eſai. 30, 15. Luk. 21, 19.
ᵉ Ioh. 16, 33
ᶠ Matth. 10, verſe. 28.

Of

Of vntemperate loue, and vaine feare, al vnquietnes of mind, and distracting of the senses doo arise [g]. [g] Matth. 19 verse. 21. 22.

Chap. 35.

How we ought to cal vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name, ô Lord, for euermore, whose wil it is, that I should bee tried with this affliction [a]: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best. [a] Iam. 1, 2. [b] Psal. 71, 2. 3.

O Lord, now am I in troble, and my mind is greeuously vexed thorough my present miserie.

And therefore, ô most deare father, what shal I saie? I am entrapped on euerie side: deliuer me from this houre, wherinto I doubtles came, that thou therby mightest purchase great praise both for bringing me so down, and deliuering me againe [c]. [c] Ps. 22, 23. 24.

O Lord, I beseech thee deliuer me from this euil, me poore and needie soule [d], knowing not whither to turne my selfe without thee. [d] Ps. 40, 17.

In

In like sort, ô Lord, giue me patience now [e], helpe me, ô my God, so wil I not feare, be I neuer so greeuously afflicted [f].

[e] Heb. 12, 1. Heb. 10, 36.
[f] Psal. 56, 11 Acts. 5, 41.

And now in these my troubles, what shal I saie? Euen thy wil be done, Lord [g]: I haue deserued this affliction, and punishment [h], and therefore must of necessitie beare it (God grant that patientlie I maie doo so) til after these stormes faire weather comes againe.

[g] Matt. 6, 10
[h] Psal. 69. 5.

I know right wel, thou canst by thy almightines either altogether remooue awaie this tentation, or mitigate the rage thereof, that I faint not vtterlie, as often heretofore thou hast done [i] of thy great mercie towards me, ô my God. And the more troubles suppresse me, the more sweetlie shal I be refreshed with the helpe of thine almightie right hand.

[i] Psal. 77, 1. 2. 5. 6, &c.

Chap. 36.

Of calling for Gods assistance, and hope to recouer his fauor againe.

LORD.

MY sonne, I am that Lord euen the strengthener of men in the daie of trouble [a], vnto whom thou must make recourse

[a] Nahum. 1, verse. 7.

as

as often as it goes not wel with thee.

But thou feeleſt not my heauenlie comfort, becauſe thou turneſt not thy ſelfe with ſpeed vnto praier [b].

For, before thou makeſt anie earneſt praier vnto mee, thou ſeekeſt much comfort elſe-where, and takeſt pleaſure in outward things; which doo thee ſmal good, vntil thou perſuade thy ſelfe in deede, that I it is who deliuer ſuch out of troble as put their confidence in mee [c], and that without me no helpe is auaileable [d], no counſel profitable [e], no phyſick durable [f].

But now, hauing taken courage vnto thee after ſtormes, waxe thou ſtrong againe in the light of my mercie. For I am readie, ſaith the Lord [g], not onelie to reſtore al things to their integritie, but alſo mightilie to renew them [h].

Is there any thing too hard for me [i]? Or am I like to them which keepe not promiſe [k]? Where is thy faith? Stand conſtantlie, and perſeuere [l]: ſhowe thy ſelfe a patient and valiant man, and doubt thou not but in due time thou ſhalt find comfort [m].

Waite [n], waite I ſaie for me, and I wil come and heale thee. It is tentation

[b] Pſ. 50, 15. Pſalm. 86, 1 2, &c.

[c] Pſa. 33, 18. Pſal. 27, 14. Pſal. 31, 24.
[d] Pſa. 33, 16 17. 18.
[e] Iob. 5, 13. Pſal. 2, 2. 4.
[f] Luk. 8, 43.
[g] Reu. 22, 7.
[h] Reu. 21, 1. 2. Pet. 3, 13.
[i] Iob. 9, 4. 5. 6, &c.
[k] 1 King. 8, verſe. 23. Tit. 1, 1. 2.
[l] Mat. 24, 13
[m] Pſ. 27, 14. 1. Cor. 16, verſe. 13.
[n] Pſ. 37, 3. 7. 34.

tion that trobles thee; and vaine feare which terrifies. What good doth care of future chances, but euen bring sorowe vpon sorowe [o]? The daie hath enough with his owne griefe [p]. A vaine thing it is, and to no purpose, either to be sad, or to reioice for things to come, which perhaps wil neuer come to passe.

[o] Mat. 6, 25. 26, &c.
Prouer. 10, verse. 22.
[p] Mat. 6, 34

But man with such imaginations maie be deceaued, albeit so easilie to be carried awaie with the tentation of the enimie, is an argument of a faint hart, and litle faith [q]. He waieth not whether he illude, and deceaue a man with true things, or with false; whether with the loue of present [r], or feare of things to come.

[q] Matt. 14, verse. 31.
Mat. 16, 8.
[r] Matt. 4, 8. 9.
Luke. 4, 5. 6. 7.

Wherefore neither be thou troubled in mind, nor feare; trust onlie in me, and repose confidence in my mercie [s].

[s] Psal. 27, 1.
Psal. 28, 7.
Psal. 34, 22.
Psa. 115, 11.

Manie-times thou thinkest I am far off, when in deed I am at hand [t]; and when thou suppossest that al is gone, manie-times thy gaine comes rolling in [u]. So that al is not lost, though thou susteine aduersitie.

[t] Ps. 119, 151. 155.
1 Co. 10, 13.
[u] Iam. 1, 12.

According to the sense of present miseries, thou must not iudge; neither when anie mischance happeneth,

neth, be so mooued and dismaied as though no hope of escape were left at al [x].

[x] 1. Cor. 10, verse. 13.

Thinke not thou art vtterlie cast off, though for a time either I send affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and al the rest of my seruants, to be stirred vp with aduersitie [z], than to enioy al things at your harts desire.

[y] Acts. 14, 22

[z] Psal. 119, verse. 67. 71.

For I am so priuie to the secret cogitations of the hart, that I know it is greatlie for thine euerlasting welfare, to be sometime left to thy selfe in troubles, lest perchance being puffed vp with prosperitie, thou thinke thy selfe to be that which thou art not [a].

Luke. 9, 23. 1. Peter. 1, 6. 7.

[a] Deu. 32, 15

I can take awaie that I gaue [b], and giue it againe, when I thinke it good. If I gaue it, it was mine [c]: If I tooke away, I tooke not thine, forasmuch as euerie good giuing, & euerie perfect gift is fro me [d].

[b] Mat. 25, 14 15, &c. 28.

[c] 1. Cor. 4, 7

[d] Lam 1, 17.

Wherefore, when I send thee miserie, and aduersitie, neither doo thou fret [e], nor faint [f]: for I, euen I the same can speedilie succor thee, and turne thy sorowe into ioy againe [g].

[e] 1. Pet. 4, 12

[f] Heb. 12, 3. Heb. 10, 35, 36.

[g] Deut. 32, verse. 39. 1. Sam. 2, 6.

But,

But in that I deale so with thee, I
[h] Psal. 119, verse. 75. Dan. 9, 14. 1. Thes. 1, 6 Iames. 1, 2 am righteous [h], and much to be commended. And if thou beest wise, and waiest this my doing vprightlie, thou wilt neuer so heauilie mourne for thine aduersitie, but rather be glad [i], and thanke me therefore [k]: yea thou
[i] Eph 5, 20. [l] Iob. 6, 7. 10. wilt confesse thy selfe, that herein especialie thou shouldest reioice, in
[m] Ioh. 15, 9. [n] Ioh. 16, 20 [o] Mat. 10, 16 17. 18. that in punishing I do not spare thee[l].
As the Father hath loued me, so haue I loued you, said I to my disciples [m], whome I sent not vnto transitorie pleasures [n], but vnto great combates [o]; not vnto honor [p], but
[p] Luke. 22, verse. 25. [q] Mat. 5, 11. [r] 1. Pet. 3, 13. 14. [r] Mat. 10, 7. 8, &c. vnto infamie [q]; not vnto idlenes [r], but vnto painfulnes [s]; not vnto rest [t], but to bring foorth much fruite with
[s] Mat. 9, 37. 38. [t] Luk. 10, 2. patience. My sonne, forget not these my words.

Chap. 37.

That to find God our creator, we should forsake al things.

SERVANT.

O My Lord, as yet I stand greatlie in neede of thy fauor, that I maie come to that passe, that neither man, nor anie other

other creature [a] maie let me. For as long as anie thing deteins me backe, I cannot freelie take my flight to thee [b].

He that ſaid [c], Oh that I had wings like a dooue, that I might flie awaie and reſt! would freelie haue flied.

What is more quiet than the ſimple eie [d]? or what more at libertie, than he who deſireth nothing in the world [e]?

So that man muſt ouerpaſſe al creatures, and bring himſelfe vnto that forwardnes, that rauiſhed beſide him ſelfe, he confeſſe that thou the creator of al things art nothing like vnto thy creatures [f].

Vnles man be free from the loue of euerie creature [g], he cannot quietlie applie himſelfe to heauenlie things.

For therefore few there be which addict themſelues to the ſtudie of celeſtial things, becauſe few can withdraw themſelues wholie from the loue of this world [h].

But to doo ſo, we haue need of the ſpecial fauor of God [i], which maie lift vp the mind, and rauiſh it aboue it ſelfe.

[a] Rom. 8, 35 36, &c.
[b] Luk. 9, 23. 24. 25.
[c] Pſal. 55, 6.
[d] Matt. 6, 22
[e] Luk. 9, 23.
[f] Eſai. 44, 6. 7. 8. Eſaie. 55, 8. 9.
Reuel. 5, 2. 3. 5.
[g] Luke. 5, 11 Luk. 14, 26. 27.
[h] Matt. 22, verſe. 5. Luk. 14, 18.
[i] Ioh. 6, 44. 65.

And

And vnles man be so lifted vp in spirit, and, being deliuered from al worldlie things, conioined to God, whatsoeuer he either knoweth, or
k 1.Cor.13,1 possesseth is to verie smal purpose k.
2. A long while shal he be a nouice,
3. and grouel on the ground, which ma-
1 Matth. 13, verse. 44. keth account of anie thing, besides
45. that one eternal, and infinite good
m Ro.8, 33. thing l. Whatsoeuer is not God, is no-
34,&c. thing, and to be esteemed for no-
Philip. 3,8. thing m.

Doubtles great difference is there
n Gal. 1, 11. betweene the wisedome of a man in-
12. spired from aboue n, and the know-
o 1. Cor.1, verse. 18. ledge of worldlie wise men o: and
19,&c. much more excellent is that doctrine
p 2. Tim. 3, verse. 16. which floweth from heauen p, and the
17. celestial fountaine, than that is pain-
q Mat. 15,9. fullie fetcht frō the braines of man q.
1 Cor. 1. 20. Manie there be which studie hea-
r Matt. 7,22. uenlie things; but which dō those
Rom. 2, 21, 22,&c. things that belong therevnto r, not manie.
Iames. 1,22. 23,&c. Another great let is, for that men
f Galat. 4,9. 10. stand vpon signes, & sensible things f, and bestowe smal diligence in the
Galat. 5,1. mortifieng of themselues t.
Colos. 2,20
t Colos. 3,5 I maruel what the matter is, or
Galat. 6, 14. with what spirit we are led, or what commeth into our minds, which are called

called ſpiritual, that with ſuch care and ſtudie we ſeeke after vile and vaniſhing things [u], and ſo ſeldome cal our wits together to thinke vpon the matters of ſaluation [x]! Yea, after a little conſideration we by & by burſt out againe, and waie not our deeds anie more in the balance [y].

Where our affections be [z], wee marke not: and that al which we haue is vnpure [a], we lament not.

For euerie man hath corrupted his waies [b], which was the cauſe of ſo great a floud in the old world [c].

So that the affection within being vnpure, needs muſt the actions proceeding from the affections, which ſhowe the want of ſtrength, be vnpure [d]. For of a pure mind the fruite of a good life doth proceed [e].

Inquirie is made, how much a man dooth: but how zelouſlie it was done, no conſideration is had.

Whether he be rich, or ſtrong, or faire, or ſtout; whether he can write wel, or ſing wel, or plough wel, we enquire: but how poore in ſpirit he is [f], how patient and meeke [g], how religious and ſpiritual, manie wil not tel.

[u] Mat. 6, 19. Ezech. 34, 2 1. Pet. 5, 2.
[x] Colo. 3, 2.
[y] Reu. 3, 17. 18.
[z] Mat. 6, 21.
[a] Eſai. 64, 6.
[b] Rom. 3, 10 11. 12. Pſalm. 14, 1. 3.
[c] Matt. 24, verſe. 37. 38. 39. Luk. 17, 26. 27.
[d] Mat. 6, 22. 23. Mat. 12, 33. 35.
[e] Luk. 6, 45.
[f] Matt. 5, 3.
[g] Matth. 11, verſe. 29.

Nature beholdeth the outward

parts of man [h]; Grace respect th the inward [i]: that commonlie is deceaued [k], this hath hir trust in God [l], that she maie not erre.

[h] Ioh. 7, 24. Ioh. 8, 15.
[i] Iames. 2, 5 Ioh. 8, 16.
[k] Iam. 2, 6,
[l] Psa. 116, 7. 8. 9. 10.

Chap. 38.

That we must denie our selues, and renounce vtterlie al carnal desires.

LORD.

MY sonne, thou canst not come vnto perfect freedome, vnles thou vtterlie denie thy self [a]. As manie as are couetous [b]; as manie as loue themselues [c]; as manie as lust [d]; as are curious [e]; busie-bodies [f]; desirous alwaies of pleasure [g], not of Iesus Christ; attempting that which shal not abide [h], (for whatsoeuer is not of God, wil come to naught [i],) are captiues and in bondage vnto Satan [k].

[a] Luk. 9, 23.
[b] 1. Cor. 6, 9 10. 1. Tim. 6, 8. 9. 10.
[c] Esai. 5, 21.
[d] Iam. 1, 13. 14. 15.
[e] 1. Pet. 2, 11.
[f] 1. Tim. 1, 4
[g] 1 Pet. 4, 15
[h] Luke. 16, verse. 25
[i] Psal. 2, 1, &c. 4.
[k] Acts. 5, 38. 39. Rom 6, 12 13 14.

Take this for al. Forsake al [l], and find al [m]. Forsake thy desire [n], and find rest [o]. Meditate hereof continualie, and when thou hast fulfilled al, thou shalt vnderstand.

[l] Luk. 9, 23.
[m] Mat 19, 27 28. 29.
[n] Mar. 8, 34.
[o] Mat. 10, 39

SERVANT. O my Lord, this cannot

not be done in a daie, neither is it a plaie for children: but therein briefly the whole perfection of a godlie man, is comprehended.

LORD. Sonne, change not thy mind for al that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things [p], and at the least in desire sigh after them.

[p] Phil. 3, 13 14. 15.

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobeie me [q]; then would I like thee wel, then shouldest thou leade thy life in ioy, and quietnes [r]!

[q] Rom. 12, 1 2.

[r] Leu. 26, 3. 4, &c.

Thou hast as yet manie things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire.

Deut. 28, 1. 2, &c.

I counsel thee to buie of me gold tried by the fire [s], that thou maist be made rich, I meane celestial wisedome, which treadeth al abiect and vile things vnder feet.

[s] Reu. 3, 18.

Cast awaie the wisedome of this world [t], that is, cesse to please, and flatter thy selfe after the facion of the world [u].

[t] 1. Cor. 1, 26

[u] 1. Ioh. 2, 15 16.

I tel you, the most vile things must be bought with pretious things [x], and such as are of greatest accompt

[x] Matt. 13, verse. 44. 45. 49.

among men. For the true wisedome of God, which dooth not arrogate much to it selfe, [y] nor desireth to be greatlie accounted of in this world [z], which manie commend in words [a], but dissent there-from in deeds [b], seemeth but a vile [c], and base thing, and therefore is not thought vpon wel nigh: and yet for al that it is the pretious treasure [d], and the pearle hidden fro manie.

[y] 1 Cor. 13, verse. 14.
[z] Mat. 11, 29
[a] Mat. 7, 22. 23.
[b] Mat. 23, 3.
[c] 1. Cor. 1, 20 21.
[d] Matt. 13, verse. 44. 45. 46.

Chap. 39.

The mutabilitie of mans hart; and of thinking vpon God, in, and afore al things.

LORD.

MY sonne, beleeue not the affection which nooues thee at this time, for speedilie it wil change.

For so long as thou liuest, thou shalt be subiect to mutabilitie, euen per-force [a]; and be now merie, now sad; now quiet, now trobled; now zelous, now cold; now earnest, now rechles; now graue, and by and by light of behauior.

[a] Ps. 144, 4.

Notwithstanding, the wise man rightlie

rightlie inſtructed in the ſpirit, ſtandeth faſt vpon theſe mutable things, not regarding what hee feeleth in himſelfe, or on what ſide the wind of inſtabilitie dooth blowe, but how he maie bring his purpoſe to a right and bleſſed end [b].

[b] Pſal.16, 8.

For ſo it falleth out, that one, and the ſame man, maie abide vnmooued [c] among ſo manifold euents, if the ſingle eie of his mind be directed continualie vpon me.

[c] Pſ.112, 6. 7. 8.

And the more pure the eie of his mind is [d], the more conſtantlie dooth he abide in the midſt of ſtormes [e]. But manie haue this ſight of theirs troubled, ſo that eaſilie they looke vpon euerie pleaſure obiected; and hardlie can one be found without al blemiſh of ſelfe-loue [f].

[d] Mat.6,22, 23.
[e] Act.5, 41.
[f] 1.Cor.13, 4 2.Cor.12, 14 15.

So came the Iewes vnto Martha, and Marie being at Bethania, not for Ieſus ſake onlie, but that they might ſee Lazarus [g].

[g] Iohn.12,9

Therefore the eie of the mind muſt be purged [h], that it maie be ſimple, and right, and caſt vpon me altogether, notwithſtanding the manifold diuerſitie of things which come betweene.

[h] Mat.6,22. 23.

Chap. 40.

That it is a pleasure aboue al pleasures, to loue God aboue al, and in al things.

SERVANT.

BEhold, my God, & al things [a]. What wil I more? what more happie thing can I wish for?

[a] 1. Cor. 15, verse. 28.

O sauorie, and sweete word; but to him which loueth the word, not the world, nor the things in the world [b]!

[b] 1. Ioh. 2, 15 16. 17.

My God, and al things. To him that vnderstandeth I haue said sufficient; and to repeate the same oftentimes is a delight to him that loueth [c].

[c] Rom 8, 31 32, &c.

For, if thou be present [d], al things bring ioy; if thou be absent, what can make merie?

[d] Psl. 104, 29 30.

[e] Psal. 4, 7. Psal. 16, 8. 9.

Thou makest the mind quiet; and thou bringest much peace, and the ioy of hart [e].

[f] Rom. 8, 35 36, &c. Philip. 1, 21. Phi. 4 11. &c

Through thee we thinke wel of al things [f]; and through thee [g] in al things [h] wee praise thee. Without thee nothing can like vs long; and

[g] Phil. 2, 13.

[h] Eph. 5, 20.

that

that euerie thing maie be grateful & good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauorie to him, to whome thou art sauorie [i]? Againe what can please him, to whome thou art not pleasant?

[i] Psal. 34, 8.

But the wise of this world [k], and such as sauor of the flesh [l] lacke thine heauenlie wisedome: for in the flesh is death [m], and much vanitie in the world [n].

[k] Rom. 1, 22. 1. Cor. 1, 19. 20, &c.
[l] Rom. 8, 5.
[m] Rom. 8, 6.
[n] 1. Cor. 1. verse. 20.

But they are wise in deed, who folowe thee in contemning the world, and in mortifieng the flesh: because they are translated from vanitie vnto veritie, and from the flesh to the spirit [o]. These relish God: and these refer al things created vnto the laud and praise of the Creator [p].

[o] Rom. 8, 5.
[p] Psa. 69, 34 Psal. 149, 1. 2, &c.

But ods there is, and great ods too betweene the sauor of the Creator [q], and of the creature [r]; of eternitie, and of time; of light vncreate, and of light inlightened.

[q] Rom. 8, 5. 6.
[r] 1. Ioh. 2, 15 16. 17.

O light euerlasting [s], which passest al lights that are made, shine thou vpon me; and pierce, purge, comfort, and lighten with thy brightnes euen al the inward parts of my

[s] Iohn. 1, 4. 9.

ſoule: reuiue my ſpirit with al the powers thereof, that I maie cleaue vnto thee with a ſong of exceeding ioy.

Oh, when wil that bleſſed houre come, alwaies to be wiſhed, wherein thou wilt ſo fil me with thy preſence, that thou wilt be al in al to me! [t] vntil when, my ioy doubtles wil not be perfect [u].

As yet the old man [x] to my great griefe [y], not yet wholie crucified [z], nor yet dead [a], is within me. As yet the fleſh luſteth againſt the ſpirit [b], it fighteth within me [c], and diſquiets the kingdome of the ſoule.

But thou, who ruleſt the raging of the ſea [d], and ſtilleſt the waues thereof when they doo ariſe, ſcatter the people that delight in warre [e], bring them downe by thy mightie power. Extend thy mightines, and make thy right hand to be knowen.

For in thee, ô Lord, is mine whole truſt [f], mine onelie refuge is in thee [g].

t 1. Cor. 15, verſe. 28.
u Ioh. 16, 22
x Rom 6, 6.
y Phil. 1, 23.
z Gal. 6, 14.
a Coloſ. 3, 5
b Gal. 5, 17.
c Iames. 4, 1
d Pſal. 89, 9. Matt. 8, 26. Luke. 8, 24.
e Pſa. 68, 30
f Pſal. 31, 1.
g Pſa. 56, 11.

That

Chap.41.

That this life is neuer free from tentations.

LORD.

LOoke not in this world to bee without trobles my ſonne [a], but while thou liueſt, thou ſhalt ſtand in need of ſpiritual armor [b]. Thou liueſt among enimies, on the right hand, and on the left thou art aſſaulted [c]. And therefore vnles thou take the ſhield of faith [d], and the ſword of the ſpirit [e], which is the word of God, thou canſt not long be without ſome grieuous wound.

Furthermore, vnles thou faſten thy mind vpon me with a pure affection, to ſuffer al things for my ſake [f], thou canſt neither ſuſteine the heate of perſecution, nor obteine ȳ crowne of eternal life [g]. Wherefore thou muſt ouerpas al things like a man [h], and ſhowe a courage howſoeuer things fal out. For to him which ouercommeth is Manna giuen [i]: but for him who ſleepeth, is miſeric prepared [k].

Now if thou ſeeke reſt in this life [l],

[a] Iob.7, 1.
[b] 2.Cor. 10, verſe. 4. 5. Epheſ.6, 10 11,&c.
[c] 2.Cor.6,7 Matt.10,16.
[d] Eph.6, 16
[e] Eph.6, 17
[f] 2.Cor.6, 4 5,&c. Epheſ.6, 10 Iames.1, 2. 3.
[g] 2.Tim.4,7 8. Reuel.2, 7. Reuel.7,13. 14. 15.&c.
[h] Pſa.31, 24 1.Cor.16,13
[i] Reu.2, 17.
[k] Matth.25. verſe. 10. 11. 12, 30.
[l] Iob.16, 23

[m] Heb. 4, 11. how wilt thou enter into eternal
[n] Heb. 10, 36 rest [m]?
[o] Ioh 14: 27 Iohn. 16, 33. Then prepare thy selfe, not to
[p] 1 Thess. 5, verse. 25. peace, but vnto patience [n]; and seeke
2. Thes. 3, 16 for quietnes not on earth, but in hea-
Philip 4, 7. uen [o], not among men, or in the
world, but in God alone [p].
[q] Ro. 8, 35. 36, &c. Thou oughtest to endure al things
[r] 1 Cor. 13, 7. for Gods sake [q], euen labors, griefe,
2 Cor. 6, 4 5, &c. tentations, afflictions, troubles, need,
Phil. 4, 11. 12, &c. sicknes, iniuries, euil reports, repre-
hensions, oppression, infamie, corre-
ction, contempt [r].
[s] 2. Tim 2. 3 5. For these things inuite, as it were,
[t] 2. Tim. 4, 7 8. vnto virtue; these trie the yoong sol-
1. Pet. 5, 4. dier of Iesus Christ [s]; these bring to
[u] Mat. 5, 10. 11. the crowne of blisse [t]. To such a man
[x] Acts. 5, 4. I wil giue for his smal paines an e-
ternal reward; and for temporal
shame, glorie without end [u].
Hebr 11, 8. 17. Thinkest thou alwaies to haue
[y] 2 Cor 6, 4 5. prosperitie at thine owne desire? Looke not for it. Mine old saints and
Heb. 11, 32. 33, &c. seruants could neuer haue it: but
[z] Mat. 14. 10 they were faine to suffer much trou-
Acts. 7, 59. 60. ble [x], manifold tentations [y], misera-
Heb. 11, 37. ble ends [z], which they endured pa-
[a] Reu., 7, 13 tientlie [a], trusting rather vpon God,
[b] Ps. 56, 11, than vpon man [b], and counting the
[c] Ro. 8, 18. afflictions of this present time, not worthie ỹ glorie which was to come [c].

Now

Now wouldest thou haue that out of hand, which so manie with teares, and long troubles could hardlie attaine? Hope therefore in the Lord [d], be strong, & giue not ouer dissoialie, but valiantlie imploie both thy bodie and life for the glorie of God [e]. I wil in the end most bountifullie reward thee [f], and in thy trobles assist thee [g].

d Psa.27,14. Psal.31. 24. 1.Cor.16.13
e Ro. 8, 35. 36, &c.
f Reuel.2,7 Matth.5,12.
g Ps. 50,15. Psalm.91,1. 2,&c.

Chap.42.
Against the vaine iudgement of men.

LORD.

CAst thy burden cõstantlie vpon the Lord [a], my sonne, and feare not the iudgement of man [b], so long as thy conscience doth not cõdemne thee [c].

It is expedient, and a blessed thing to suffer on such wise [d]; neither is it hard for an humble mind [e], and man that trusteth in the Lord, so to doo [f].

Manie men saie manie things, and therefore litle regard should be giuen to them: and to please al, it is impossible [g].

a Psa.55,22
b 1.Cor 4,3 4. 5.
c 2.Co.1,12.
d Mat.5,10.
e Mat.11,29. 30.
f 2.Cor.6,4 5,&c. Philip.2,13.
g Matth. 6, 24.

And although Paule endeuored

to

to please al men [h], and made himselfe al things to al men [i]: yet passed he litle to be iudged of man [k].

He did as much as laie in him to profit, and salue others [l]: but for al that, he could not staie the slanderous toongs of the wicked [m], and therfore committed he his whole cause vnto the Lord [n], who knew al, and against the slanderous and backbiting speeches of the vngodlie he defended himselfe with patience, and long-suffering [o].

Notwithstanding sometime he answered againe [p], least the weakelings through his silence should be offended.

Why then fearest thou the sentence of a mortal man, who being aliue to daie, maie be dead to morowe [q]?

Feare God, and thou wilt not feare man [r].

What hurt doo anie mans words, and iniuries to thee? Naie, himselfe he hurteth rather; and shal not escape the iudgement of God, whosoeuer he be [s].

Haue thou GOD alwaie before thine eies, & contend not with quareling words. And though now thou be

h 1. Cor. 4, verse. 12. 13, &c.
i 1. Cor. 9, verse. 22.
k 1. Cor. 4, 3
l 1. Cor. 9, verse. 22.
m 1. Co. 4, 12 verse. 13.
n 1. Cor. 4 5
o Colos. 1, verse. 24. 1. Cor. 4, 12. 1. Pet. 2, 20, 21, &c.
p Acts. 25, verse. 10. 11.
Acts. 26, 2. 3. 4, &c.
1. Cor 9, 1. 2, &c.
Philip. 1, 12. 13. 14.
q Sirach. 10, verse. 11.
r Psal. 27, 1 Psal. 56, 4.
s Rom. 14, verse. 10. 2. Cor. 5, 10.

be without cauſe defamed [c], take it not grieuouſlie, neither by impatiencie diminiſh thy reward [u], but rather caſt the eies of thy mind vpon me in heauen, who both can deliuer thee from al infamie, and iniurie of men [x], and wil reward euerie one according to his works [y].

[c] 1. Pet. 2, 19 20.
[u] Mat. 5, 12.
[x] Pſa. 50, 15
[y] Rom. 2, 6. Reu. 22, 12.

Chap. 43.

That we muſt wholie reſigne ouer our ſelues vnto God, if we mind to attaine vnto the freedome of mind.

LORD.

MY ſonne, if thou forſake thy ſelfe [a], thou ſhalt find me.

See thou chalenge nothing to thy ſelfe, nor haue nothing proper, and alwaies thou wilt gaine [b]. For as ſoone as thou yeeldeſt vp thy ſelfe wholie without reuocation, thou ſhalt be endued with moſt excellent rewards [c].

[a] Luk. 9, 23.
[b] Matth. 19, verſe. 29.
[c] Luke. 18, verſe. 29. 30.

SERVANT. Lord, how oft ſhal I yeeld vp, and wherein ſhal I forſake my ſelfe?

Mar. 10, 28. 29. 30.

LORD. Alwaies, & euerie houre; both in ſmal, and great matters. I except

cept nothing: my desire is to haue
d Matth. 13, verse. 44. thee renounce al things [d]. For how
45. canst thou be mine, and I thine, vnles
46. both inwardlie, and outwardlie thou
e Matt. 26, verse. 39. haue left, and lost thine owne wil [e]?
42. And thus the sooner thou dooest,
Luke. 22, 42 the better thou shalt speede: and the
Iohn. 4, 34. more throughlie and syncerelie, the
Math. 6, 10. more thou shalt please me, and pro-
f Matth. 24, verse. 45. fit thy selfe [f].
46. Some there be, which giue ouer
47. themselues, but it is with some exce-
Mat. 25, 21. ption [g]. They doo not fullie depend
22, &c. on God, and therefore they studie
g Luk 9, 59. how to prouide for themselues.
60. Others at the first renounce them-
61. selues wholie: but afterward when
h Matt. 13, verse. 20. tribulation or persecution cōmeth [h],
21. they fal awaie, & so doo no good at al.
i 2. Cor. 13. verse. 13. These men shal neuer aspire ei-
k Luk. 9, 23. ther vnto the true libertie of ỹ mind,
l Rom. 12. 1. or to the most comfortable benefit
m Matt. 16, verse. 24. of my familiaritie [i], vnles they who-
Mark. 8, 34. lie renounce [k], and dailie sacrifice
Luk. 9, 23. themselues [l], without which none
n Matth. 11, verse. 29. either can, or shal enioie the fauor of
Matth. 16. verse. 24, &c. God.
I haue said oftentimes, and now I saie againe; Forsake, yeeld vp thy selfe [m], and thou shalt enioie the sound quietnes of mind [n]. Giue

the whole for the whole, cal backe nothing, keepe back nothing [o]. Abide vnfainedlie, and faithfullie in me, and thou shalt haue me, the freedome of mind, & deliuerance from darknes [p]. Wherefore let this be thy studie, let this be thy praier, wish continualie, that thou maist euen nakedlie folowe naked Iesus [q], and die to thy selfe [r], to liue eternalie with me [s]. Then shal both vaine imaginations [t], and vile affections [u], and superfluous cogitations [x] depart awaie: then both immoderate feare shal vade [y], and intemperate loue consume awaie [z].

[o] Luke. 18, verse. 22. 23, &c.
[p] Matth. 25. vers. 35, &c.
[q] Luk. 9, 23.
[r] Rom. 6, 6.
[s] 2. Tim. 2. verse. 11, 12.
[t] Psalm. 1, 1.
[u] Mat. 6, 22. 23.
[x] 1. Co. 7, 31 32.
[y] 1. Ioh. 4, 18
[z] 1. Ioh. 2, 17

Chap. 44.

Of the right vse of outward things; and that we should flie vnto God when we are afflicted.

LORD.

MY sonne, thou must haue a special care, that thy mind be single and pure [a] in euerie place, in euerie action, in al thy busines: also, that al things serue thee, and not thou them [b]; also that thou be not a slaue, and bondman to thine owne actions [c]; but a master, a ruler, a free-man, an Hebrue translated

[a] Mat. 6, 22. 23.
[b] Mat. 6, 24.
[c] Galat. 5, 1

ted into the lot, and libertie of the
[d] Gal 4, 3. sonnes of God [d], whose eies are tur-
7. ned from worldlie [e], and cast vpon
9. heauenlie things [f]; who looke vpon
[e] Gal. 5, 13. temporal things with the left, but
[f] Colos. 3, 1. with the right eie vpon eternal; who
2. wil not be brought vnder the power
[g] 1. Cor. 6, verse. 12. of anie thing [g]; but make al things
1. Ioh. 2, 15. to serue to good purpose, according to
1. Co. 10, 23. the order of almightie God the crea-
[h] Psal. 8, 6. tor [h], who hath done nothing of al
7. that he did in vaine [i].
8.
[i] Gen. 1, 31. Furthermore if in thy troble thou wilt not sticke vnto outward things, nor with a carnal eie behold the things that are seene and heard: but with Moses in al thine affaires enter
[k] Exo. 33, 9. Nomb. 7, 89 by and by into the tabernacle of the Lord [k], doubtles thou shalt receaue answere sometime, and returne instructed in things both present, and to come.

For it was Moses woont in matters of controuersie, and difficult things, to go into the Tabernacle, and to be rid from the wickednes of men he vsed praier [l], and the calling for Gods assistance. So oughtest thou to enter into the priuie closet of thine hart [m], and there most earnestly to cal vpon God.

[l] Exod. 33, verse. 13.
[m] Matt. 6, 6

For

For we reade[n] that Iosh̃ua, and the rest of the Israelites were therefore deceaued of the Gibeonites, because they counseled not with the mouth of the Lord, but gaue light credit to their faire tale. [n] Iosh. 9, 14

Chap. 45.

That man should not be too importunate in his matters.

LORD.

SOnne, cast thy burden vpon mee[a], and in due time I wil grant thy requeſt. [a] Ps. 55, 22.

Looke vpon my commandements, and thou shalt find great profit thereby[b]. [b] Deut. 6, 3. 4, &c.

SERVANT. O my Lord, I willinglie refer mine whole cause to thee[c]: for I find that al my cares doo naught preuai'e. [c] Deut. 12, 28. Psal. 85, 8. Mat 6, 25. 26, &c.

Oh that I were not so careful of worldlie things, but could euen out of hand vnfeinedlie obeie thee[d]! [d] 1. Pet. 5, 7. Luk 5, 11. 28.

LORD. My sonne, manie-times a man desires a thing, which afterwards he mislikes when he hath it once. Because the desires of one thing doo not long endure, but force you

you to couet after ſundrie & diuers.

Wherefore it is no ſmal thing for a man euen in ſmaleſt things to forſake himſelfe: and he that wil go forward in deed, muſt vtterlie denie himſelfe [e]; for he who ſo dooth is moſt at libertie, and ſafe.

But the old ſerpent [f], an vtter enimie to good men [g], ceſſeth at no time from tempting [h]; but night and daie laieth ſnares to entrap, and ouerthrowe the ſimple.

Wherefore watch and praie [i], that ye enter not into tentation.

e Luk. 9, 23. Luk. 14, 26. 33.
f Reu. 12, 9. 10, &c.
g Matth. 13, verſe. 24. 25. &c.
h Luke. 4, 3. 4, &c. 1. Tim. 6, 9. 10. 1. Pet. 5, 8. 9.
i Matth. 26, verſe. 41.

Chap. 46.

That man hath nothing which good is of him ſelfe; neither that he ſhould glorie of anie thing.

SERVANT.

LOrd, what is man that thou art mindful of him [a]? and the ſonne of man, that thou viſiteſt him? What hath he deſerued [b], that thou ſhouldeſt regard him [c]?

O Lord, I maie not complaine, if thou doo reiect me [d]: neither reaſon with thee, if thou denie my requeſts.

a Pſal. 8, 4.
b Rom. 11, 6. Epheſ. 2, 8.
c Pſ. 144, 3.
d Ro. 9, 20.

But

But thus maie I truelie both thinke with my ſelfe, and ſaie; Lord, I am nothing, I haue no goodnes of my ſelf [e]: but naked came I out of my mothers wombe [f], and naked ſhal I returne thither.

If thou aſſiſt me not, and inwardlie inſtruct me, I faint vtterlie, and become diſſolute [g].

But thou, Lord, alwaies art one, and abideſt the ſame for euermore [h]; thou art alwaies good [i], righteous [k], and holie [l]; for thou dooeſt al things wel, righteouſlie, purelie, and with wiſedome [m].

But I, alas, am more proane to come rather backward than forward; I continue not euermore at one ſtaie [n], becauſe I am ſubiect to alteration, like the time.

Notwithſtanding, if thou reach foorth thine helping hand, I ſhal ſpeedilie be comforted [o], for thou without mans aid canſt aſſiſt, and ſo ſtrengthen me, that my countenance no more ſhal alter and change diuerſlie, and my mind ſhal be fixed, and wait vpon thee alone [p].

Therefore, did I knowe, while either I couet the zeale of the ſpirit, or am driuen by ſome occaſion to ſeeke thee

[e] 2. Cor. 3, 5
1. Cor. 4, 7.
[f] Iob. 1, 21.
Eccl. 5, 14.
1. Tim. 6, 7.
[g] Pſ. 51, 10. 11, &c.
[h] Pſ. 102, 12
Eſaie. 44, 6.
[i] Pſalm. 5, 4
[k] Deu. 32, 4
[l] 1. Pet. 1, 15.
[m] Pſ. 134, 1. 2, &c.
[n] Iob. 14, 1. 2.
[o] Pſa. 16, 8.
[p] Pſ. 104, 27

thee (for there is none that can comfort me) how to contemne the com-
q 1.Ioh.2,15 16. fort of this world [q], doubtles I should both hope wel of thy fauor, and looke with ioyfulnes sometime for the gift
r Ioh.16,22. of thy cõsolation [r]. Finalie, if it fal out wel with me at anie time, it is of thy
s Iam.1, 17. goodnes [s]: I am but vanitie in thy
t Psa.39, 11. sight [t], of none account [u], mortal [x],
u Ps.144, 3. 4, and fraile [y].
x Ps.89,48. Whereof then doo I boast? Or why
Psal.49, 10. couet I to be had in admiration? E-
11. uen of nothing [z]: but that is vanitie.
12. Doubtles a most pestilent, and
y Iob.14,22 vaine thing ambition is; it both draw-
z Ier.9, 23. eth man awaie from the true glorie, and spoiles him vtterlie of Gods e-
a Iam.3, 1. ternal fauor [a].
Iames.4, 6. For while man pleaseth himselfe,
Eccl.10, 7. he displeaseth thee [b]; while he see-
b Luk.18,9 14. keth the praise of men [c], he leeseth
c Ioh.5,44. the t ue virtues of the mind.
I h.12,43. But the true glorie and true reioi-
d Iere.9,23 28. cing is, for a man to glorie not of him
2.Co.20,17 18. selfe, but of thee [d]: and to reioice of thy name, not of his virtue, or anie thing besides, but onlie for thy sake.
e Psal.96,1. Wherefore praised be thy Name,
2. not mine; extolled bee thy works,
3,&c. not mine; let thy holie name be ma-
Psal.145,3. gnified [e], let me haue no praise at al.

I

I wil euermore glorie in thy praise [f] of my selfe I wil not, except it be of mine infirmities.

Let the Iewes receaue honor one of another [h], I wil seeke that which commeth of God alone.

Al the glorie, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine [i], what is it but meere vanitie, and foolishnes [k]?

Wherefore, ô my truth, my mercie, my God, ô blessed Trinitie, to thee be praise [m], and honor, and glorie, and power for euermore, *Amen.*

[f] Ps. 106, 47. [g] 2. Cor. 11, verse. 30. 2. Cor. 12, 5. [h] Ioh. 5, 44. Ioh. 12, 43. [i] Reu. 21, 23 24. 25. 26. [k] Eccl. 10, 7. 9. 12, &c. [l] Psal. 25, 2. [m] Reu. 5. 13. Reuel. 7, 12. 1. Tim. 1, 17. 2. Tim. 4, 18.

Chap. 47.

That the praise of this world is to be contemned.

LORD.

BE not thou trobled, my sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned [a].

Cast the eies of thy mind vpon me, and, I warrant thee, thou wilt brooke thy contempt wel enough [b].

SERVANT. O Lord, we are blind, and,

[a] Iam. 2, 3. [b] Mat. 9, 29.

and, alas, easilie seduced with vanitie [c]. If I looke wel into my selfe, I am not hurt of anie thing, so that I haue no cause to complaine of thee at al [d]. But for that I haue both manie times and grieuouslie offended thee, al thy creatures doo rightlie arme themselues against me [e].

[c] Gen. 6, 5.
[d] Dan. 9, 14
[e] Gen. 3, 17 18.

Therefore praise, and honor, and glorie belongeth to thee, but to me shame, and contempt [f].

[f] Dan. 9, 7, 8.

And except I frame my selfe patientlie to beare the contempt and despight of al men [g], I shal neuer attaine either a quiet mind [h], the light of thy spirit, thine euerlasting societie [i].

[g] Psa. 123, 2.
[h] 1. Pet. 2, 21.
[h] Mat. 11, 29
[i] 2. Tim. 2, 11 12.

Chap. 48.

That we must not rest, or depend vpon man.

LORD.

MY sonne, if thou for amitie, and freendshíp sake, repose anie confidence in man, neuer looke to be quiet, and at rest [a]. But if thou betake thy selfe vnto the immortal, and euerlasting truth [b], the departure of thy freend, thine hart wil not be trobled.

[a] Ioh 14, 27 Ioh. 16, 33.
[b] Psal. 118, 8. 9. Psal. 146, 3. 4.

On

On me should thy loue be grounded, and for my sake ought euerie good man to be loued [c], and the more deerelie.

[c] 1. Pet. 3, 8. 9.

Without me freendship cannot last: neither is it true, and pure loue, which I couple not together.

1. Pet. 4, 8. 1. Thess. 3, 2 1. Ioh. 3, 17. 18.

So mortified shouldest thou be from these affections, that, as touching thy selfe, thou shouldest seeme to be without al comfort [d].

[d] Matth. 10 verse. 35. 1. Cor. 7, 31.

So much the nigher is man to God, as he is farther from the comfort of this world: and so much the more highlie doth he ascend vp to God, as the more deepelie he descendeth into, and despiseth himselfe [e].

[e] Phili. 2, 5. 6. 7, &c. Iames. 4, 6. 7, &c. 1. Pet. 5, 6.

But he, who arrogates anie good thing to himselfe, letteth the fauor of God from dwelling within him. For the holie spirit dooth alwaies seeke a meeke, and humble mind [f].

[f] Psa 51, 17. Esai. 66, 2.

Couldest thou once bring thy selfe into nothing, and renounce the loue of this world [g], surelie I would come, and powre vpon thee most singular benefits. But while thou lookest vpon creatures, thou loasest the sight of the Creator [h].

[g] 1 Ioh. 2, 15 Iohn. 12, 25

[h] Iam. 4, 4.

Learne in al things to maister thy selfe for thy makers sake: so shalt thou

without me to couet nothing [x], and to loue me highlie and zealouslie aboue al [y].

For by louing mee some haue so profited in heauenlie things, that to the admiration of men they haue spoken [z], and haue gotten more by forsaking al [a], than by anie studie.

But to some I speake common, to other special things, to some I comfortablie appeare in outward signes and figures, to others my secrets appeare as cleerelie as the light [b].

The Scriptures in deede speake one, and the same thing [c], yet teach they not al men alike [d]: but I teach truth in the inward partes [e], I search the hart [f], and I know the thoughts [g], I pricke forward to wel dooing [h], and giue to euerie man that which is needful [i].

x Ioh. 14, 14
y Mat. 10, 37
z Mark. 13, verse. 11
a Matt. 19, verse. 27.
b Mat. 13, 10 11. Mark. 4, 11.
c Ioh. 5, 39.
d 2. Co. 3, 14 15.
e Ioh. 6, 68. Iohn. 14, 6.
f Iohn. 8, 6. 7. 8. Reuel. 2, 23.
g Mat. 26, verse. 34. 35.
h Phil. 2, 13.
i 1. Cor. 12, verse. 4. 5, &c.

Chap. 50.

That we should not couet after earthlie, and outward things.

LORD.

MY sonne, remember that thou be ignorant of many things [a], & that thou esteeme thy selfe but for a dead man in this world

a 1. Cor. 2, 12.

world; euen for him to whome the whole world is crucified [b]. Thou muſt ouerpaſſe much as though thou heardeſt not: and thinke alwaies on that which belongs to thy peace [c].

Better is it, to turne from thoſe things which miſlike thee, and to let euerie man haue his owne ſaieng, than to cõtend with bralling words [d].

If thou be at a good point with God, and haue his iudgement alwaies in thy mind [e], thou ſhalt the more eaſilie beare it if thou be ouercome.

SERVANT. O Lord, to what paſſe are we come! Behold if we looſe a temporal thing we lament; for a litle profit we run, and labor, yea though it be al the night long; but the loſſe of our ſoule we vtterlie forget [f]. That which little, if anie thing at al, profits, we ſeeke after; but that which is moſt neceſſarie [g], we vtterlie neglect, ſo gladlie doth man addict him wholie vnto outward things, and without ſpeedie repentance welter in the ſame [h].

[b] Gal. 6, 14.

[c] Luke. 19, verſe. 42.

[d] Ro. 13, 13.

[e] Ecc. 18, 23

[f] Matth. 26, verſe. 26. Luke. 9, 25.

[g] Luke. 10, verſe, 41. 42.

[h] 1. Ioh. 2, 15

Chap. 51.

That euerie man is not to be credited; and that by words we easilie offend.

SERVANT.

O Lord, help me now in this troble: for vaine
[a] Psa. 60, 11. is the help of man [a].
How often haue I bin deceaued where I lookt for faith? Againe there haue I found it, where I lookt for none. So vaine is
[b] Ps. 108, 12 the trust in men [b]: but in thee, ô God alone the saluation of the righ-
[c] Ps. 37, 39. teous doth consist [c].
[d] 1. Thess. 1, verse. 2. 1. Thess. 5, 18 We thanke thee [d] ô Lord our God, for al whatsoeuer betideth vs miserable and weake ones, which are easilie deceaued, and changed with a little.

What man is he that so wiselie, and circumspectlie behaues himselfe in al things, that he is neuer deceaued, nor
[e] Iam. 3, 2. commeth into daunger [e]?
[f] Psa. 125, 1 Yea, he who trusteth in the Lord [f], and serueth him with a simple mind, doth not so easilie and soone offend: and though he fal sometime into troubles, and perils, yet either speedilie he

he eſcapeth, or is ſtrengthened ſo that he can endure them. For thou Lord, continueſt with them vnto the end, who put their truſt in thee [g].

Hard is it, yea doubtles it is verie hard to find ſuch faithful freends as wil ſtick by vs in al extremities: but thou, Lord, thou onelie art faithful [h] in al things, neither is anie like vnto thee [i].

Oh how wiſe was that good ſoule, that ſaid: My mind is rooted, and built in Chriſt [k]! were I at that ſtaie, my mind ſo eaſilie would not be troubled with worldlie feare [l], neither ſhould the dartes of bitter wordes [m] diſquiet me.

But who can foreſee al thinges? Who can auoid miſeries to come? Now, if things though fore-ſeene, hurt manie-times; how much more greeuouſlie wil things nothing foreſeene, annoie?

But alas, wretch that I am, why haue I not better looked to my ſelfe? Either, why ſo lightlie haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too [n], albeit manie vnſightlie account, and flatteringlie doo cal vs angels.

[g] Pſal. 31, 1. 24.
[h] Deu. 32, 4
[i] Deu. 32, 3.
[k] Coloſ. 2, 6 7.
[l] Pſal. 57. 4. 11.
[m] Pſa. 64, 3.
[n] Iam. 3, 2.

Whom shal I credit, Lord, whom? but onelie thee, who art the verie
o Ioh.14, 6. truth o, and canst neither deceaue,
Rom.3, 4. nor be deceaued.

For al men doubtles be liers p,
p Ps.116, 11. and weake, and vnconstant, and fraile
Rom.3, 4. especialie in words q, that rashlie
q Iam.3, 2. hand ouer head euerie thing maie
Eccl.14, 1. not be credited, whatsoeuer color of
Eccl.19, 16. truth it beare.
Eccl.25, 8.

Therfore not without great cause, & wisedome thou didest fore-warne
r Mat.10,17. to beware of men r; and fore-tel, that a mans enimies should be those of his
s Micah.7,6 house-hold s; and saie that such are
Mat.10,36. not to be beleeued, who saie t, Lo here
t Matth.24, he is, or there he is.
verse. 23. This haue I learned to my losse,
Mark.13,21 God grant I maie prooue the more wise, not foolish thereby.

Plaie the wise man, said one, plaie the wise man, & that I tel you, keepe to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward he that willed me to be silent, could not keepe it secret himselfe, but forth-with bewraied himselfe, and betraied me.

From such tatlers, and vndiscreete
u Ps.120, 2. men, ô Lord, deliuer me u, that I
3. maie neither fal into their hands,

nor

nor folow their kind of dealing. Let my mouth vtter continualie the truth [x]; and remooue awaie far fro me a dissembling toong [y]. For my part is not to doo that to another, which I would not haue done to my selfe [z].

[x] Prou. 8,7.
[y] Ps. 34, 13.
[z] Mat. 7, 12. Luke. 6, 31. Tob. 4, 15.

Oh how good is it, and what quietnes doth it bring to saie nothing of others; nor to beleeue euerie thing; to speake little; to open our selues but to few; to seeke after thee, which knowest our minds [a]; not to be carried about with euerie blast of words: but to couet that al both inward, and outward things maie be finished, and brought about according to thy wil and commandement [b].

[a] Rom. 8, 27 Iohn. 2, 25.
[b] Iam. 1, 18. 19, &c.

Oh, how necessarie to the keeping stil of Gods fauor is it, to shun the pompe of this world, not to couet those things which are wonderful in sight [c], but to folowe, and withal diligence to pursue that which maie bring vs both vnto amendment of life, and to zeale of godlines [d]!

[c] Luke. 16, 25.
[d] 1. Tim. 6, verse. 11. 2. Tim. 2, 22 Tit. 2, 12.

How manie hath virtue knowen, and ouer-hastilie commended, endamaged! Againe, to how manie hath the same done good, beeing vsed in silence [e] in this miserable life,

[e] Esa. 30, 15.

which is altogether counted a tentation and miſerie [f].

[f] Iob. 7, verſe 1, &c.

Chap. 52.

That we ought to repoſe our confidence in the Lord, when we are pierced with the darts of ſlandering toonges.

LORD.

MY ſonne, ſhow thy ſelf conſtant, and truſt in mee. For what be words [a], but words? which flie about the aire, yet hurt not ſo much as a ſtone.

[a] Pſa. 112, 7. 8.

If thou art faultie, amend thy ſelfe: if not guiltie of anie crime, ſtudie to ſuffer the ſlander patientlie for Gods ſake [b]. At the leaſt beare with il words ſometime, though as yet thou canſt beare no great blowes.

[b] Matt. 5, 11

Why doo ſuch trifling things diſquiet thee, but onelie becauſe thou art carnal as yet, and haſt more regard of men [c], than is meete?

[c] Matth. 10, verſe. 26. Luke. 12, 4.

For, becauſe thou feareſt to be contemned, thou wilt not be reprehended for thy faults, but ſeekeſt the ſhadowes of excuſes. But looke thou more earneſtlie into thy ſelfe, and thou

thou ſhalt ſee that both the world, & a vaine care to pleaſe men [d] doth liue within thee.

[d] Gal. 1, 10.

For by ſhunning to be corrected, and blamed for thine offences, thou giueſt moſt euident arguments, that thou art not trulie modeſt, and that neither thou art rightlie dead to the world, nor the world to thee [e].

[e] Gal. 6, 14. Rom. 6, 2. 3.

But liſten thou vnto my words, and thou wilt not paſſe vpon the words yea of ten thouſand men [f].

[f] Pſalm. 3, 6

What if all the worſt words that may be inuented were ſpoken againſt thee; they could not hurt thee one iot, if thou wouldeſt beare [g], and eſteeme them but as motes? For they cannot plucke ſo much as an haire from thine head [h].

[g] Mat. 5, 11.
[h] 2. Sam. 14. verſe. 11. Mat. 10, 30. Acts. 27, 34.

But he who is either weake of courage, or wicked of conuerſation, is eaſilie mooued with euil wordes. But he that truſteth in me, & dependeth not vpon his owne iudgement, is void of this worldlie and fleſhlie feare [i].

[i] Pſal. 56, 3. 4. 11.

For I both iudge and know al ſecrets [k]; I know what and how euerie thing is done [l]; I know both who offereth, and who ſuffereth iniurie. This proceedeth fro me, & through

[k] 1. Cor. 4, 5. Reuel. 2, 23.
[l] Heb. 4, 12. 13.

my permission [m], that the thoughts of manie hearts maie be opened [n].

I wil iudge both the guiltie, and the guiltles [o]; but first it is my mind to trie them both by a secret iudgement.

The witnes of men deceaueth [p] manie-times; but my iudgement is true [q], & shal neuer be ouerthrowen. But that commonlie is hidden, and knowen but of a few [r]: yet for al that it neuer doth, or can erre [s], albeit in the iudgement of fooles it seeme scarse indifferent.

Therfore it is good to appeale vnto me in euerie iudgement, and not to folowe priuate affection [t].

The righteous man is neuer mooued [u] by anie crosse that God dooth send, neither dooth he either greatlie waie slanderous reports, or vainelie reioice when he is excused by other men. For he considereth that I am he who search the harts, and the reines [x], and iudge not according to the outward person, or appearance [y]. For that commonlie I condemne [z] which in the iudgement of man is commended.

SERVANT. O Lord God, who art a righteous iudge, strong, and pati-

ent,

[m] Amos. 3, verse. 6.
Matt. 10, 16. 18, &c.
[n] Luk. 2, 35.
[o] 2. Cor. 5, verse. 10.
Iohn. 5, 29.
[p] Ps. 116, 11.
[q] Rom. 2, 2.
Rom, 3, 4.
[r] Psal. 36, 6.
[s] Psal. 19, 9.
Psal. 67, 4.
[t] Matt. 7, 1. 2.
Rom. 2, 1. 2. 3.
2. Cor. 4, 3. 4.
[u] Psal. 91, 4. 5, &c.
[x] Psal 7, 9.
Reue. 2, 23.
[y] Rom. 2, 11.
1. Pet. 1, 17.
[z] Luk. 16, 15

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence [a]. For mine owne conscience wil not serue mee [b]: thou knowest that which I know not. Therfore my part was to humble my selfe when I was reproued, & to take it patientlie [c]: which if I haue not shewen, forgiue me [d], ô Lord, of thy mercie; and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercie [e] doth more serue to the attainement of pardon, than the opinion of mine owne righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not therby iustified [f]. For without thy mercie no man can be saued [g].

[a] Psal. 7, 1. Psalm. 86, 2.
[b] 1. Cor. 4, 3 4.
[c] Prou. 13, verse. 18. Prou. 15. 5.
[d] Mat. 6, 12.
[e] Rom. 3, 24
[f] 1. Cor. 4, verse. 4.
[g] Ps. 143. 2.

Chap. 53.

That for the attainement of euerlasting life, al maner troubles must *be endured.*

LORD.

MY sonne, let neither troubles breake thee, nor aduersitie, sustained for my sake, throw thee downe: but comfort

fort and confirme thy selfe in al extremities with my promise [a], who am able inough to giue thee most ample, and infinite rewards [b].

Long thou shalt not labor here in this world [c], neither be afflicted alwaies. Hope a while longer [d], and thou shalt see a speedie dispatch of al euils, and the time wil shortlie come, when there shal be neither trobles, nor tumults anie more [e]. Litle is it, and short, whatsoeuer by time commeth to an end.

Wherefore go to, as thou doest, labor faithfullie in my vine-yard, I wil be thy reward [f].

Write thou, meditate, sing, sigh, keepe silence, praie, suffer aduersitie with a couragious hart. For doubtles euerlasting felicitie deserueth al these, yea and greater conflicts [g].

One daie, God knowes how soone, quietnes wil come, & then shal there be neither daie, neither night, as now there is, but light perpetual without end, brightnes infinite without comprehension, peace which neuer shal decaie, and quietnes which euermore shal last [h]. Then thou wilt not saie, O that I were deliuered from the bodie of this death [i] neither crie out on this

[a] 1. Cor. 10, verse. 13.
[b] Iam. 1, 17. Reuel. 2, 10. 23. 26.
[c] Reuel. 3, 5. Heb. 10, verse. 37.
[d] Reu. 3, 11.
[e] Reu. 7, 16. 17. Reuel. 21, 4.
[f] Matth. 20, verse. 8.
[g] Reu. 22, 12. Rom. 8, 18
[h] Esa. 60, 19 20. Reu. 21, 23. Reuel. 22, 5.
[i] Rom. 7, 24

this wise [k], Wo is me that I dwel so long in this world! For then both death shal be destroied [l], and saluation shal appeare which neuer shal haue end [m]; there no anguish [n], but blessed ioy, and sweete and virtuous companie shal be.

Oh, dideſt thou behold the euerlasting crownes [o], or the glorie, wherewith they, who in this world were contemned [p], and thought not worthie to liue, doo triumph withal: doubtles thou wouldeſt foorthwith debaſe thy ſelfe euen to the ground, and desire rather to be in subiection to al men, than to rule but one: thou wouldeſt not couet manie merie daies in this world [q], but reioice in suffering troubles for the Name of God [r]; and thinke it great gaine to be contemned among men!

Now if thou couldeſt brooke theſe things, and let them sinke into thy mind, thou wouldeſt not once complaine [i]. For be not al troubles to be sustained for eternal life sake [t]? or is it so smal a thing either to get, or to forgo the kingdome of heauen [u]?

Lift vp thine eies, man, vpon heauen: behold with me how al my saincts, who haue past the sharp conflicts

[k] Psa.120.5. 6.
[l] Hos.13,14. 1.Cor.15,55.
[m] Reu.20,6 14.
[n] Reu.21,4.
[o] Iam.1,12. Reue.2.10.
[p] 1.Cor.4, verse. 10. Heb.11,33. 34. 35.
[q] Phil.1,23.
[r] Acts.5,41.
[s] Rom.12,12 2.Cor.6, 4. 5. Iames.1, 2. 3.
[t] Rom.8,18 35. 36.
[u] Mat.6,26.

x Mat. 25, 21 flicts of this world, reioice now x, how
23. they now feele comfort, how they
24. be where they would be, how they
Luk. 16, 25. reſt, and ſhal euer reſt with me in the
Luk. 23, 43. kingdome of my Father y!
y Reu. 7, 14
15.
16.
17.

Chap. 54.

Of the happines of the life to come; and of the miſeries of this preſent world.

Reu. 21, 4.
23.
24.
25.

SERVANT.

a Reu. 21, 10 Moſt bleſſed man-
11. ſion of the eternal ci-
12, &c. tie a! O moſt bright
daie of euerlaſtingnes,
the which is neuer ob-
b Eſa. 49, 10 ſcured by anie night b, but alwaies
Eſai. 60, 19. inlightened with the moſt glorious
20. truth! A daie of continual ioie; o
Reu. 7, 15. continual quietnes, and happie ſtat
Reu. 21, 25. of perpetuitie.
c Pſal. 42, 2. Oh that that daie had once appea
Philip. 3, 7. red c; and that this world had onc
8. an end!

That daie, doubtles, ſhineth to th
d Hebr. 11, ſaincts in perpetual cleerenes, bu
verſe. 13. yet a far of d, & as it were darkelie
e 1 Cor. 13, becauſe they be pilgrims in th
verſe. 12. f 1. Pet. 2, 11 world f as yet.
Hebr. 11, 13. The citizens of h... they ſe
th

the ioiefulnes of this daie: but the banished children of Eue do sigh, because the daie of this life both short, and euil [f] is ful of trobles and disquietnes [g], ful of griefe and anguish, where man defileth himselfe with so manie sinnes, entangleth himselfe with so manie euils, is trobled with so manie feares, busied with so manie cares, with much curiositie distracted, enwrapped with much vanitie, enclosed about with such errors, consumed with such labors, oppressed with tentations, weakened with pleasures, and vexed with pouertie [h].

Oh when shal these manifold trobles haue an end! When shal I be deliuered from this miserable seruitude of sinne! Oh Lord, when shal I thinke, but onelie vpon thee! when shal I reioice my sil in thee [i]! when shal I without al manner let, without al griefe either of mind, or bodie [k] enioy true libertie! When shal there be sound peace, peace I meane continual, and trustie, peace within, and peace without, and peace on al sides without disturbance [l]!

O good Iesu, when shal I behold thee face to face! when shal I contemplate the glorie of thy kingdome! when

[f] Gen. 47, 9. Psal. 39, 5.
[g] Gen. 3, 16. 17. Ephes. 6, 11. 12. 2. Tim. 3, 1. 2. 3. 4. 5.
[h] 2. Cor. 11, verse. 23. 24. 25, &c.
[i] Psal. 16, 11.
[k] Rom. 7, 23 24. Philip. 1, 23
[l] Reu. 21, 4. 23. 24. 25. Reue. 22, 3. 4. 5.

m 1.Cor. 15 verse. 28. when wilt thou be al in al [m] to me! or when shal I be with thee in thy kingdome, which thou hast prepared
n Matt. 25, verse. 34. 1.Cor.2, 9. for thy beloued from the fundations of the world [n]!

o Eph.6,10. 11. 12. I am left here euen succourles as a banished man in the land of mine enimies, where continual war is [o], and much miserie [p]: ô giue me com-
1.Pet.5, 8. 9. fort in my banishment, and ioie in my trobles, inasmuch as with al the de-
p Gen.47,9 q Psa.27,13. Psal.42, 1. 2. sire of mind I sigh, & long for thee [q]. For al the comfort which this world doth minister, is euen burdensome to
r Gal.6, 14. me [r].

f Phil.1, 23. To enioie thee is al my desire [f], yet can I not apprehend thee. I wish to
t Wisd.9,14 15. abide in heauenlie things, yet earthlie, and vnmortified affections [t] keepe me downe. In mind I would subdue al things, yet against my wil I am compelled to serue the flesh [u]. Thus
u Rom.7,19 23. vnhappie man that I am, I fight with my selfe, and am greuous to my selfe, whilest my spirit soareth vpward, and
x Rom.8, 5. my flesh bendeth downeward [x]. Oh
Rom.7, 23. what a combat feele I inwardlie [y], when meditating of heuenlie things, I am assalted suddenlie euen with a
y Gal.5, 17. swarme of carnal cogitations!

Wherefore, ô my God, forsake me

not

not, neither caſt me awaie in thy diſpleaſure [z]. Oh ſcatter with the brightnes of thy lightening al the imaginations which the enimie doth caſt in, ſhoot foorth thine arrowes and diſperſe them [a]. Cal home my ſenſes vnto thee; make me to forget al worldlie things, and to throw awaie and contemne the cogitations of wickednes.

[z] Pſal. 27, 9.

[a] Pſa. 144, 6

O ſuccor me, eternal veritie [b], that no worldlie vanitie maie carie me awaie! O come celeſtial ſweetenes, that al vncleannes maie auoid at thy comming [c]!

[b] Pſal. 43, 3. Iohn. 14, 6.

[c] Pſal. 68, 1. 2.

This alſo I am to craue at thy hands, that it would pleaſe thee mercifullie to pardon and forgiue me, though I haue other things in my mind when I praie beſides thee. For, to ſaie the truth, I am woont greatlie to be diſtracted; and manie-times there am I not, where bodilie I ſit, or ſtand, but whither my cogitations carrie me. Verelie there I am, where my cogitation is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or cuſtomablie doo like, comes eaſilie into mind.

This made thee, ô truth [d], to ſaie,

[d] Ioh. 14, 6.

Where

Where your treaſure is, there wil your harts be [e]. If I loue heauen, I wil gladlie thinke on heauenlie things; if the world, in proſperitie I am iocund, and penſiue in aduerſitie; if the fleſh, mine imaginations are fleſhlie [f]; if the ſpirit, to thinke on ſpiritual things wil be my delight. For whatſoeuer I loue, I gladlie both ſpeake of and heare of, and thinke thereof earneſtlie when I am at home.

[e] Mat. 6, 21.

[f] Rom. 8, 5.

Wherefore vndoubtedlie he is an happie man, who for thy ſake, ô Lord, doth forſake al things [g]; offer violéce to nature [h]; & crucifie his carnal affections [i] through the zeale of the ſpirit, ỹ his cõſcience being at quiet [k], he maie offer vnto thee the ſacrifice of deuout praier, and be meete to be admitted into the companie of angels [l], al earthlie things being excluded [m] both inwardlie and without.

[g] Matth 19, verſe. 27. 28. 29. Luke. 5, 11. Luke. 9, 23.

[h] Matth. 11, verſe. 12.

[i] Coloſ. 3, 5. Galat. 6, 14.

[k] Heb. 9, 14.

[l] Heb. 10, 34

[m] Rom. 8, verſe. 35. 36. 1. Cor. 9, 24. 25.

Chap. 55.

Of the deſire of eternal life; and of the good things promiſed to ſuch as fight.

LORD.

MY ſonne, ſeing thou perceiueſt thy ſelfe to be endued from aboue with a deſire of

of eternal happines, and coueteſt to go from the tabernacle of thy bodie [a], thereby to behold the brightnes of my glorie without ſhadowe of turning [b], open thy mind, and receiue with greedines this holie inſpiration.

[a] 2.Cor.5,1 2. 2.Pet.1, 13. 14.
[b] Iam.1, 17.

Giue high thanks [c] vnto almightie God, for dealing ſo gratiouſlie with thee; for viſiting thee ſo mercifullie; for ſtirring thee vp ſo zelouſlie; for helping thee ſo mightilie, that of thine owne weight thou fal not downe vnto earthlie things [d].

[c] Eph.5,20. 1.Theſſ.1,2. 1.Theſſ. 5, verſe. 18.
[d] Wiſ.9, 14. 15.

Neither ſhalt thou atteine therevnto by thine owne endeuors, & cogitations, but by the meere grace and fauor of God [e], that as in al other virtues thou ſhouldeſt go forward, ſo eſpecialie encreaſe in modeſtie, prepare thy ſelfe vnto battels to come [f], and endeuor to cleaue to me with al thy ſtrength [g], & to ſerue me alwaies with a burning affection.

[e] Rom.5,10 21. Phil.4, 13.
[f] Luk.9, 23. 1.Tim.6, 11. 12. 2.Tim.2, 2.
[g] Deut.6,5. Mat.22,37. Mark.12,29. 30. Luk.10, 27.

My ſonne, the fire burneth manie times, yet neuer dooth the flame aſcend without ſmoake [h]: ſo diuers burne with deſire of heuenlie things, and yet are they not free from the tentation of carnal affections [i], and therefore for the onlie glorie of God they

[h] Eccle. 22, verſe. 24.
[i] Mat.13,20 21.

k Ioh. 6, 26. 27. they craue not those things k the patient bearing whereof they desire so
Iohn. 12, 5. 6. earnestlie at his hands.

Such also manie-times is your desire, which for al that you pretend to be most syncere. But that is not pure and perfect, which anie waie seeketh
l Matt. 6, 24 25. after priuate commoditie l.

l. Cor. 13, 5. Craue not that which maie bring either profit or pleasure to thy selfe,
m Matt. 6, 9. 10. but what is acceptable in my sight m, and for the aduancement of my glo-
Mat. 26, 39. 42. rie. For, if thou haue a right iudge-
Luk. 22, 42. ment, thou wilt prefer and folow my decree before thy desire, yea or what soeuer maie be desired.

I know thy desire, and I haue heard thy often groanings. Thou wouldest presentlie enioie the glorious free-
n Phil. 1, 23 dome of the sonnes of God n. Pre-
o Reu. 21, 4. sentlie thou art delighted with the e-
p Eph. 6, 10 11. uerlasting house, and celestial coun-
1. Pet. 5, 8. 9. trie replenishtd with al ioy o. But that houre is not yet come, and the
q Gen. 3, 17. 18. 19. time is yet otherwise, euen a time of war p, of labor q, and of trial r. Thou wisheſt that once thou haddest attai-
Iob. 7, 1. 2. ned the chiefe felicitie s: but yet thou canst not haue the same.

r Acts. 14, 22 I am he, saith the Lord, whom thou
s Phil. 1, 23. must looke for, vntil the kingdome of God

God doo come. Yet longer thou muſt be tried in the world, and exerciſed in manie things [t]. Sometime I know thou ſhalt be comforted, but not fullie, and continualie. Wherefore ſhow thy ſelfe conſtant, and valiant both in doing, and alſo in ſuffering things contrarie vnto nature [u].

Thou muſt put on the new man [x], and change thy conditions. And manie-times thou muſt both doo thoſe things, which thou wouldeſt not [y]; and omit that which thou wouldeſt doo [z].

Others in their dealings ſhal proſper, but thou ſhalt not [a]; the ſaiengs of other men ſhal be heard, thine ſhal be contemned [b]. Other men ſhal obteine their ſutes quietlie, but thou ſhalt ſuffer the repulſe [c]; others with mightie commendations ſhalbe extolled, but no word ſhalbe made of thee [d]; other men ſhalbe preferred vnto hie offices, but they ſhal iudge thee to be good for nothing [e]. For theſe cauſes thy nature wil be trobled ſometime, and ſuffer great conflicts: but much good ſhalt thou get therebie, bearing it in ſilence [f].

By theſe, and ſuch like, the faithful ſeruant of the Lord is tried oftentimes,

[t] Eccleſ. 2, 1 2. 5.
[u] Dan. 10, 2. 3.
[x] Epheſ. 3, 13. Eph. 4, 24. Rom. 6, 4. Coloſſ. 3, 9. 10.
[y] Matt. 11, verſe. 12.
[z] Rom. 7, 15 19.
[a] Pſal. 73, 1. 2, &c.
[b] Matt. 10, verſe. 16. 17, &c.
[c] Pſal. 22, 2.
[d] Ioh. 15, 18 19.
[e] 1. Cor. 1, verſe. 28.
[f] Eſa. 30, 15 Luk. 21, 19.

times, whether he can denie, and breake himselfe of his owne wil in al
g Luk. 9, 23. things g.
24. And surelie thou hast most need to be mortified therein; namelie, to see and to suffer those things which naturalie thou canst not brooke, especialie when things, in thy iudgement, absurd, and hurtful are enioined
h Matt. 26, thee h. Wherein, forasmuch as thou
verse. 39. darest not resist the higher power,
42. wherevnto thou art subiect i, it see-
Luk. 22, 42. meth hard in thine opinion to obeie
Iohn 4, 34. the commandement of an other and
Iohn. 5, 30. not to folow thine owne mind.
Iohn. 6, 38.
Ephes. 6, 6. But consider thou, my sonne, what
i Rom. 14, 11 commoditie, and what an ample re-
Phil. 2, 10. ward wil shortlie folow these labors
Rom. 13, 1. of thine, and doubtles thou wilt be so
2. Pet. 2, 13. far from sustaining them grieuouslie
14. that most sweete, and great comfort
k 1. Cor. 13, 7 thou wilt take of thy patience k.
Actes. 5, 40, For in steede of thy momentani
41. wil, which gladlie thou hast renoun-
ced, thou shalt haue an euerlastin
l Ioh 17, 24 wil in the heauens l. There whatso
1. Ioh. 2, 17. euer thou wouldest haue, or can
m 1. Co. 2, 9. wish for, thou shalt find m. There
boundance of al good things tho
n Mat. 6, 19. shalt haue, without feare of loasin
20. them n. There thy wil together wi

me [o] shal neuer couet after anie outward or priuate thing. No man there shal resist thee, no man complaine of thee, no man troble thee anie manner waie, but what thou canst desire shal be present, and satisfie the desire of thy mind abundantlie [p].

There I wil render glorie for reproch sustained [q], the garment of gladnes [r] for heauines, for the lowest roome a kinglie throne for euermore [s]. There the frute of obedience shal appeare [t], the labor of repentance shal reioice [u], and humble obedience shal glorioustlie be crowned [x].

Wherefore doo thou modestlie obeie al men [y], and neuer care who speakes or cõmandeth, but giue thine earnest endeuor to take it in good worth, whatsoeuer is spoke, and faithfullie to fulfil that whatsoeuer is required, at thine hands, howsoeuer it be either by word or signe, yea whosoeuer, be he thy better, or thine equal, or thine inferior that would haue it done.

Let other men seeke other things, let others glorie in what they wil, & be commended of the world euen to the skies, but do thou reioice when thou art reproched [z], when thou dost execute

[o] Ioh. 17, 24
[p] Reu. 7, 14 15. 16. 17. Reuel. 21, 4. 23. 24. 25. 26.
[q] Wisd. 5, 1. 2, &c.
[r] Esai. 61, 3.
[s] Matth. 25, verse. 34.
[t] Reuel. 22, verse. 14.
[u] Iohn. 3, 5. Ezec. 18, 21. 22.
[x] 2. Tim. 2, verse. 11. 12. Colosſ. 3, 4.
[y] 1. Pet. 2, 13
[z] Matt. 5, 11 12. Actes. 5, 41. Galat. 6, 14.

execute my wil [a], and promote my glorie: and let this be thine onelie desire, that God maie be magnified alwaies in thee, whether it be by life, or by death [b].

[a] 1. Cor. 1, 31

[b] Phil. 1, 20.

Chap. 56.

How a man oppressed with troubles, ought to yeeld himselfe to the Lords wil.

SERVANT.

O Eternal God, and heauenlie Father, I yeeld thee immortal thankes, for that thou doest what thou wilt [a], and wilt nothing but that is good [b].

Let me thy seruant reioice in thee [c], not either in my selfe, or in anie other thing [d]. For thou alone art the true comfort; thou art my hope and my crowne; thou Lord art my ioy and mine honor [e]. Of thee I haue whatsoeuer I haue, and that not of anie merits at al of mine. Thine are al things [f] which thou hast either giuen [g], or made [h]. I poore soule worne out with labors euen from my youth, and greeued in mind [i], and that in such wise, that sometime

[a] Psa. 115, 4. Matt. 19, 26

[b] Deu. 32, 4 Matt. 19, 17.

[c] 1. Cor. 1, verse. 31.

[d] Iere 9, 23.

[e] 2. Sam. 22, verse. 2. 3. Psalm. 18, 2. Psal. 142, 5.

[f] Psa. 50, 10. 11. 12.

[g] Iam. 1, 17.

[h] Psa. 136, 5 6, &c.

[i] Psal. 88, 3.

bur

burst foorth into teares [k], and am greatlie out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation [l] that I require.

If thou giue peace, if thou fil me with ioy [m], my hart shal reioice exceedinglie, and deuoutlie sound out thy praises [n]: but if (as manie-times thou doost) thou hide thy face [o], I shal not be able to runne the waie of thy commandements [p], but rather falling on my knees I shal smite my breast [q], because it goeth not with me as earst it did, when, thy lanterne lightening me from aboue I was, vnder the shadowe of thy wings [r] protected against euils that rushed vpon me [s].

O righteous Father alwaies to be praised, the houre is now come [t] wherein I thy seruant must be tried. O most louing Father, meete is it that I suffer somewhat for thy sake [u], at this time. O Father euermore to be worshipped, the houre is now come, which from euerlasting thou dideſt know would come, wherein I for a little time must outwardlie so

[k] Esa. 38, 14. 15.

[l] Psal 119, verse. 120.

[m] Luke. 15, verse. 22. 23.

[n] Psal. 149, verse. 1. 2, &c.

[o] Psal. 104, verse. 29.

[p] Psal. 119, verse. 32.

[q] Luke. 18, verse. 13.

[r] Psal. 17, 8.

[s] Psal. 18, 3. 4, &c.

Psalm. 57, 2. 3.

[t] Ioh. 12, 23 Iohn. 17, 1.

[u] Mat. 5, 10.

die, that inwardlie I maie liue with thee for euermore, for a little while be contemned, periſh as it were in mans opinion, and be afflicted with griefe and aduerſitie, that hereafter
x Eſa.65,17 Reue. 22,1. in the morning of the new light x I maie riſe againe with thee, & be glo-
y Ioh.17,24 rified in the heauens y. O moſt holie Father, ſuch was thy decree, ſuch is thy pleaſure, and that which thou
z Ioh.16, 2. 20. commandedſt z, is come to paſſe.

For this benefit thou beſtoweſt vpon thy freend, that albeit for thy
a 1.Pet. 4,14 1.Pet.2, 21. ſake he muſt ſuffer affliction a in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to paſſe
b Mat.6,26. 27. Mat.10, 28. 29. 30. either without thy counſel b, without thy prouidence, or without cauſe why.

And aſſuredlie it is good for me, ô
1 Cor. 12,6. Lord, that I haue bin afflicted, that I
c Pſ.119,71 67. maie learne thy ſtatutes c, and caſt off al pride, and arrogancie of mind.

It is good for me that I am put to
d Pſa.44,23 24. Pſal.69, 29. ſhame, that I may ſeeke comfort from thee rather than of men d. Thereby alſo doo I learne to ſtand in feare of
e Ro.11, 33. f Pſal.73,2. 3,&c. 1.Pet.4,17. thine vnſearchable iudgements e, who puniſheſt the righteous as wel as the wicked f, and yet none of them

without

without equitie, and iustice [g]. [g] Psal. 99, 4. Psa. 119, 75.

I thanke thee, ô Lord, for not sparing to afflict me with euils, with bitter paines, griefe, and anguish both within and without. None is there of al vnder heauen that can comfort me in this miserie, none I saie is there, but thou alone, my God, and my Lord, who art the celestial curer of soules [h], which both woundest and makest whole againe [i], bringest downe to the graue, and raisest vp [k].

Thy correction is vpon me, thy rod teacheth me wisedome [l]. Lo, most louing father, I submit my selfe to the rod of thy discipline [m]. Strike both my back, and my neck too, that I maie turne mine vntowardlines after thy wil. Make me, ô Lord, thine humble and godlie disciple, as thou hast right wel accustomed to doo, that I maie euen wholie obeie euerie commandement of thine [n]. To thee, and to thy correction I commend both my selfe, and al mine: for better is it to be punished heere than heereafter [o].

[h] Psal. 147, 3. Matth. 9, 2. 22. 25. 29. 33. 35.
[i] Deu. 32, 39
[k] 1. Sam. 2, 6 Tob. 13, 2.
[l] Prou. 29, verse. 15.
[m] Matt. 26, verse. 39. 42.
[n] Psal. 119, 71.
[o] Esai. 55, 6. Galat. 6, 9. 10.

Thou knowest al, and euerie thing; yea the most secret cogitation in the hart of man, thou knowest [p]. Thou knowest what shalbe afore it come to passe [q]: neither hast thou needc to

[p] Heb 4, 13
[q] Rom. 11, 2

be informed, or admonished of those things which are done in the world. Thou knowest wherebie I maie profit best, and what good aduersitie wil doo to the scouring off, as it were the
r Wisd. 3,6. rust of wickednes [r]. And therefore
1. Peter. 1,7. vse me euen as thou wilt [f]; and reiect
f Luke. 22, me not for my wicked life [t], which
verse. 42. none knoweth so wel as thou, yea, to
t Luk. 18,13. saie the truth, none knoweth it but
u Ioh. 2,24. thou alone [u].

25. O Lord, grant me to know those
x Ioh 17. 3. things that I shouid know [x]; to loue
y Deut 6,5. that are to be loued [y]; to praise that
Matt. 22,37 which pleaseth thee; to make account of such as thou hast in price; and finalie to mislike that which thou dost loath.

Suffer me not either to iudge after
z Deut. 1, 17 the sight of the outward eies [z], or to
1. Sam 16,7. giue sentence according to the hea-
Sirach. 42,1 ring of mine vnskilful eares: but with
Iob 10, 4. right iudgement to discerne betwene
a 1. Cor. 2, things both visible, aud spiritual [a],
verse. 10. & afore al things euermore to seeke
11, &c. after the pleasure of thine heauenlie
b 1. Cor. 2,7. wil. For commonlie the senses of
8. men in iudging [b] are deceaued; and
Iames, 2, 2. the freendes of this world by louing
3, &c. onelie visible things [c] are deceaued
c Ioh. 2,15. also.
16.
17.

Is

Is a man so much the better, as he is greater in the opinion of man [d]? The deceitful in praising the deceitful; the vaine man in extolling the vaine; the blinde in commending the blinde; the weake in magnifieng the weake, deceaueth him; and by praising vainelie, hee doth verelie shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] said right wel.

[d] Luke. 16, verse. 19. 20.

[e] Ioh. 5, 44. Iohn. 12, 43.

[f] *Francis the Minorite.*

Chap. 57.

That we are to exercise our selues with baser works, when we cannot doo the best.

LORD.

MY sonne, thou canst not alwaies abide in the most earnest, and ardent studie of virtue, nor continue in the highest degree of heauenlie contemplation, but of force through original corruption [a] thou art made sometime to come downe vnto inferior things, & to beare the burden of this mortal life [b] though vnwillinglie and with griefe. For as long as thou carriest about a mortal bodie,

[a] Gen. 3, 16 17, &c. Rom. 7, 14. 15, &c.

[b] Wisd. 9, 5. 13.

thou shalt feele the weight and hea-
[c] Wis. 9,15. uines of the same [c].

Therefore in the flesh thou must
[d] Rom. 7,24 25. often groane vnder the burden of flesh [d]; because thou canst not alwaies without intermission continue in the studie of spiritual things, and heauenlie contemplations.

Here then it is behooueful to make recourse vnto base and outwarde workes; to refresh thy selfe in good deedes; and with a strong faith to
[e] Matth. 24, verse. 64. 47. waite [e] til I come from on hie to visit thee; and to suffer with patience thine
[f] Heb. 11,13 14. exile [f] and hunger of minde, vntil I
[g] 15. see thee againe [g], and deliuer thee from al troubles [h].

Gen. 47, 9. Psa. 119,54. For I wil make thee to forget thy
[g] 1. Cor. 15, verse. 51. 52. paines, and to enioie fullie the inner quietnes [i]. Yea, I wil open vnto thee
[h] Reuel. 21, 4. the field of the holie Scriptures, that
[i] Ioh. 16,22. with a ioieful minde thou maist be-
[k] Ps. 119,32. gin to trauers the waie of my com-
[l] Rom. 8,18 mandements [k], and breake into these wordes [l]: The afflictions of this present time are not woorthie the glorie which shal be showed vnto vs.

That

Chap. 58.

That man ſhould thinke himſelfe to deſerue not comfort at Gods hand, but condemnation.

SERVANT.

O Lorde, I am not woorthie thy comfort, or anie ſpiritual conſolation [a]. And therefore thou dooeſt right wel [b] when thou forſakeſt me poore wretch, and leaueſt me without comfort.

[a] 1. Cor. 15, verſe. 9. 10.

[b] Pſ. 115, 75.

For though I ſhould powre out euen a ſea of teares, yet could I not deſerue anie comfort at thine hand. That which I deſerue be ſtripes, and puniſhment, becauſe I haue ſo often ſo greeuouſlie offended thee, and in ſo manie things ſo greatlie ſinned [c]. So that were the matter dulie conſidered [d] I am not woorthie the leaſt of al thy comforts.

[c] Luk. 15, 18 21

[d] Pſal. 69, 5. 13. 16.

And yet, ô gratious and merciful God, who wilt not that thy workes ſhould periſh [e], to declare the riches of thy goodnes vpon the veſſels of thy mercie [f], thou doeſt vouchſafe to comfort mee hauing no merit, far

[e] Ezech. 33, verſe. 11.

[f] Epheſ. 1, 7. 8. Epheſ. 2, 4. 5.

g Psal. 71, 15 Luke. 15, 22 23. 24. beyond the manner of men g. Neither be thine heauenlie comforts, like worldlie communications h.

h 2 Cor. 1, 12 2. Cor. 7, 4. 5. 6. But what haue I done, Lord, that thou ſhouldeſt impart vpon me anie ſpiritual comfort at al i? Truelie that I remember, I haue done no good at al, but alwaies haue bin both proane vnto ſinne k, and ſlowe to repent. And this is ſo true, as if I ſhould denie it, both thou wilt find me a liar, and no man dare ſtand to excuſe me l.

i Rom. 11, 5 6, &c. k Gen. 6, 5. Gen. 8, 21. Mat. 15, 19. Rom. 3, 9. 10. l 1 Iob. 9, verſe. 2, &c. 32. By my ſinnes what haue I merited but hel, and euerlaſting fire m?

m Matt. 25, verſe. 41. And therefore I plainelie, and in deede confeſſe, I am woorthie al reproch and contempt; and moſt vnwoorthie to liue among thy ſonnes, and ſeruants n.

n Luk 15, 21 Luke. 18, 13 And albeit I can hardly be brought to doo it; yet becauſe it is true, I wil confeſſe againſt my ſelfe my wickednes o, that ſo the ſooner I maie obtaine mercie at thine hand.

o Psal. 32, 5. But what ſhal I, ſinner that I am, ful of al manner ſhame and infamie, what ſhal I ſaie? Surelie I haue nothing to ſaie, but euen this: I haue ſinned, Lord, I haue ſinned, take mercie on me p, forgiue me, ſuffer me yet

p Psa. 25, 11 Psal. 40, 11. 12. Psalm. 51, 1. 2. 3.

a while to bewaile my wretchednes, before I passe ouer into the land of darknes, couered with the shadow of death [q].

For what els doest thou of a giltie and miserable man require, but that he afflict, and humble himselfe for his sinnes [r]?

For of true repentance, and humbling of the minde, ariseth hope of pardon [s]; the trobled conscience is reconciled vnto God [t]; the fauor of God which was lost is recouered [u]; man is preserued from [x] vengeance to come [x]; and with an holie kisse both God, and the sorowful soule doo meete together [y].

I saie, the vnfained repentance of sinnes committed is the accepted sacrifice vnto thee, ô Lord, sauoring more sweetelie in thine eares than dooth the perfume of frankincense [z]. This is the sweete ointment which thou, who neuer despisest the trobled and humbled minde of man [a], wouldest should be powred vpon thine holie feete [b]. This is the place of refuge against the rage of the enimie [c]; here it is amended and washt awaie whatsoeuer els-where was polluted, and defiled [d].

[q] Iob. 10, 21 22.
[r] Eze. 18, 21 22. Ezec. 32, 14 15.
[s] Psal. 32, 5.
[t] Psal. 51, 17.
[u] Heb. 9, 14.
[x] Zach. 1, 3.
[y] Matt. 3, 7. 8. Luke 15, verse. 20.
[z] Psa. 51, 16. 17. 19.
[a] Psa. 147, 3.
[b] Luk. 7, 37 38.
[c] Psa. 138, 6. 7.
[d] Psal. 51, 2 7. 1 Cor. 6, 11.

Chap. 59.

Men carnallie minded find no fauor before God.

LORD.

SOnne, my fauor is more pretious, than that it wil medle with outward things, and earthlie pleasures [a].

[a] Ioh. 14, 27. Iohn. 16, 33. Phil. 4, 10. 11. 12.

Wherefore thou must cast off what soeuer is a let therevnto [b], if thou wouldest bee repleniſhed with the same.

[b] Luk. 9, 23. Iohn. 8, 54.

Leaue companie [c]; loue to dwel by thy selfe alone; auoid communication; but powre out godlie praiers before the Lorde [d], that thy mind maie be stirred vp vnto godlines, and kept from sinne.

[c] Matt. 6, 6. Mat. 14, 23. [d] Luk. 18, 1. 2, &c. 1. Thes. 5, 17. 18.

Despise euen the whole world, and prefer the calling of God before al outward things [e]. For doubtles thou canst not both serue me, and delight in transitorie things too [f].

[e] Luk. 9, 59. 1. Ioh. 2, 15. 16. [f] Mat. 6, 24.

Thou must leaue thine acquaintance, and deare freends [g]; and cal awaie thy minde from al worldlie pleasure [h]. So dooth Peter admonish the disciples of Christ, that they behaue

[g] Luk. 9, 23. 24. Luk. 14, 26. 27. Iohn. 12, 25. 26. [h] 1 Ioh. 2, 15 16.

haue themſelues in this world as pilgrims, and ſtrangers [i].

O with what a faith & confidence ſhal he die, who is not kept back with the deſire of anie earthlie thing [k]!

But no ſicke man can haue ſuch a mind; neither dooth the carnal man perceaue the libertie of him who is ſpiritual [l].

But if he wil become ſpiritual, he muſt renounce both ſtrangers, and nigh freends alſo [m], and take heede of none more than of himſelfe [n].

If thou haſt perfectlie ſubdued thy ſelfe [o], thou ſhalt with more eaſe vanquiſh other things. For that is true victorie, to triumph ouer a mans ſelfe.

For he, who hath his mind ſo in ſubiection, that both his deſire obeieth reaſon, and his reaſon fulfilleth my commandements in al things, is doubtles both a conqueror of himſelfe [p], & alſo a lord of the world [q]: to which top of perfection if thou wouldeſt clime, thou muſt manfulie begin, and laie the axe to the root [r], ſo to cut off euen by the root al hidden and immoderate loue, both of thy ſelfe, and alſo of euerie priuate and carnal good thing.

[i] 1. Pet. 2, 11.
[k] Gal. 6, 14. Rom. 8, 35. 36. Phil. 3, 20.
[l] Rom. 8, 5. 1. Cor. 2, 14. 15. 16.
[m] Matt. 10, verſe. 37.
[n] Rom. 7, 23 1. Cor. 2, 14.
[o] Marke. 8, verſe. 34.
[p] Matth. 5, verſe. 38. 39.
[q] Ro. 8, 37.
[r] Matt. 3, 10.

For

For of this immoderate selfe-loue onlie dependeth almost al that a man must vtterlie roote vp [s]: which vice being once subdued, great peace, and perpetual quietnes wil ensue [t].

But, for that few doo endeuor perfectlie to mortifie [u] and altogether to forsake themselues [x], it commeth to passe that manie do remaine snarled within [y], and can not in spirit rise aboue themselues.

But he that freelie would liue with me, must mortifie and slaie al wicked and intemperate affections of his mind [z]; and stick to nothing created ouer greedilie [a].

[s] Matt.7, 3. 4.
[t] Mat.11, 29
[u] Rom.6, 3. Coloss.3, 5.
[x] Eph.4, 22 23. 24.
[y] Iames.4, 1 2. 3.
[z] Gal.5, 19. 20. 11.
[a] 1.Ioh.2,15 16. Philip.3, 7. 8.
1 Cor.7, 29. 30. 31.

Chap.60.

The diuers working of Nature, and of Grace.

LORD.

MY sonne, consider diligentlie the diuers motions betwene Nature and Grace. For after so subtile, and contrarie a maner their motions be, that hardlie they can be discerned but of the spiritual, and illuminated man [a].

[a] 1.Cor. 2, verse. 14.

Al

Al men couet in deede that which is good, yea and pretend a color of goodnes in their deedes, and saiengs: therefore vnder the showe of that which good is manie are deceaued.

Nature is craftie, and carrieth awaie, intrappeth, and deceaueth manie a man; yea and it would alwaies be the end of actions [b]: but Grace dealeth simplie, and declineth from al kind of euil; vseth no deceit; dooth al things plainlie for Gods sake, and resteth in him vnto the end [c].

Nature refuseth to die [d], to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified [e]; striueth against appetite [f]; coueteth to be brought in subiection, & to be ouercome [g]; wil not vse hir libertie [h]; loueth to be kept in awe; wil not lord ouer anie; but is readie euermore to liue, to abide to be vnder God, yea and for Gods cause humblie to obeie euerie man [i].

Nature seeketh after profit [k], and considereth what lucre maie be gotten by another: but Grace doth note rather what maie benefit others [l], than profit hir selfe.

Nature is glad when she is had in honor,

[b] Rom.1, 20 21. Rom 10, 3. 4.
[c] 1.Cor. 13. verse. 1. 2.
1.Cor.15, 30 31. 32.
[d] Matt. 26, verse. 69. 70. Luk.22, 55. 56. 57. Iohn.21, 18.
Rom,7, 15. 16,&c.
[e] Gal.6, 14.
[f] Rom.7,22. 23.
[g] Ephe.5, 9 1.Pet.2, 11. 12.
[h] 1.Co.6, 12. 13.
[i] 1.Co.13, 3. 4,&c.
[k] Matth. 19, verse. 21. 22.
[l] 1.Cor.9, 12 15. 1 Cor.10, 33 Colos. 3, 1. 2.

honor, & commended among men [m]: but Grace aſcribeth al glorie and praiſe vnto God [n].

Nature feareth reproch and contempt [o]: but Grace is glad to be rebuked for the Name of Chriſt [p].

Nature loueth eaſe and quietnes of bodie [q]: Grace cannot be idle, but willinglie ſetteth hir ſelfe to labor [r].

Nature ſeeketh after curious, and goodlie, and abhorreth from baſe and groſſe things [s]: Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags [t].

Nature reſpecteth tranſitorie things [u], reioiceth at worldlie gaine, fretteth at loſſe, and at euery deſpiteful word is out of quiet: but Grace hath reſpect vnto heauenlie things, cleaueth not to the world [x], at loſſe is not troubled [y], nor diſquieted at ſharpe wordes [z]: becauſe hir treaſure is repoſed in heauen, where nothing periſheth [a].

Nature is couetous, and more gladlie taketh than giueth [b], louiug priuate gaine: but Grace is bountiful [c], and liberal, ſhunneth priuate commoditie, is content with little [d], iudging it better to giue than to receaue.

Nature

[m] Ioh. 5, 44. Iohn. 12, 43.
[n] Acts. 12, 21. 22, &c.
[o] 1. Co 10, 31. Coloſ. 3, 17.
[p] Acts. 14, 13. 14. 15.
[q] Luk. 18, 18.
[r] Acts. 5, 41. Matt. 5, 10.
[s] Mat. 25, 8. 18.
[t] 1. Cor. 15, verſe. 30. 32. 2. Co. 11, 23. 24.
[u] Luk. 16, 19.
[x] Phil. 4, 11. 12. 2. Co. 11, 27. 1. Tim. 6, 7. 8.
[y] Luk. 12, 16. 17, &c.
[z] Lu. 12, 22. 23.
[a] 1. Co. 13, 7.
[b] Mat. 5, 11. Mat. 6, 20. 1. Cor. 6, 9. 10.
[c] 1. Co. 13, 4.
[d] Act. 20, 33. 34.

Nature is bent vnto the world [e], vnto the flesh, vnto vanitie, and to vagaries: but Grace allureth vnto God, and vnto wel dooing; biddeth al creatures fare-wel, flieth the world, abhorreth the desires of the flesh [f], abstaineth from idle gaddings, & blusheth to be seene abroad.

[e] Gen. 6, 5.

[f] 1. Ioh. 2, 15 16. 1. Cor. 7, 31. Galat. 5, 19. 20.

Nature seeketh outward solace, by whose allurements it may be delighted [g]: but Grace seeketh comfort at God alone, and delighteth hir selfe in the chiefe good [h] aboue al visible things.

[g] Luk. 15, 13

[h] 1. Cor. 1, 3.

Nature dooth al for gaine, nothing franklie; and stil looketh either for as good a reward or greater, and hopeth either for praise or for fauor in respect of benefits bestowed; finalie it coueteth to haue hir deedes, and gifts to be greatlie accounted of [i]: but Grace hunteth after no worldlie thing, neither looketh for anie recompense besides God alone; nor yet coueteth moe temporal things than are necessarie for the attainement of euerlasting life [k].

[i] Matt 6, 1. 2.

[k] 1. Tim. 6, 7 8.

Nature glorieth in the multitude of freends, and kinsfolke, & boasteth in the nobilitie of stock, & ancestors; fauoreth the mightie, flattereth the wealthie:

wealthie; and loueth hir equals: but
l Mat. 5, 44. 45. Grace loueth euen hir enimies [l], braggeth not of manie freends, neither yet respecteth the place, or stock
m Ioh. 8, 33. whence she was borne [m], vnles the greater virtue and godlines florished there. This Grace fauoreth the poore more than the rich; lamenteth the case of the innocent more than of the mightie; delighteth in the true not in the deceitful; and alwaies exhorteth good men to folowe chieflie
n 1. Cor. 12, verse. 31. the most excellent giftes [n], and to
o Ephes. 5, 1 expresse the Sonne of God in their manners [o].

Nature quicklie complaineth of
p Mat. 6, 32 want and pouertie [p]: Grace constantlie endureth neede [q].
q Ro. 8, 35.
2. Cor. 11, 27

Nature referreth al to hir selfe, &
r 1. Cor 10, verse. 31. striueth and contendeth for hir selfe: but Grace referreth al things vnto
Coloss. 3, 17. the glorie of GOD [r], whence she
s Iam. 1, 18. 1 Iohn. 3, 9. sprang [s]; ascribeth no goodnes to hir
Iohn. 1, 12. 13. selfe, is not arrogant [t], nor contentious, neither yet preferreth hir owne
t 1. Cor. 13, verse. 4. 5. 6. opinion before others, but in al studie and searching of the truth submitteth hir selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and to heare newes, and secrets,

crets, loueth outwardlie to appeare, and to trie much by the senses; and finalie desireth to be knowen, and to doo such things, as maie bring hir fame and glorie of the world [u].

But Grace seeketh not after newes, and curious knowledge [x]; both because it proceedeth altogether from the old corruption of man [y], and also for that in deede there is no new or durable thing vpon earth [z]. And therefore it teacheth men to abstaine from foolish pleasure [a], to shun vaine glorie [b]: modestlie to conceale such things as seeme praise-woorthie, and to be had in admiration for their excellencie [c], and of euerie thing, and knowledge to get profit, and to seeke the glorie of God [d]. Finalie she desireth to haue neither hir selfe, nor hirs to be praised [e], but God, who of meere goodwil imparteth al things vpon vs [f], to be thanked for his benefits [g].

This Grace is a light set aboue Nature, and a certaine singular gift of God, a note proper to the elect, and pledge of euerlasting life, which lifteth a man from earthlie to the loue of heauenlie things [h], and of a carnal makes a spiritual man [i].

[u] Ioh. 5, 44. Iohn 12, 43 Matth. 6, 1. 5. 16.
[x] Eccl. 3, 22 23. 24. Rom. 12, 3.
[y] Gen. 6, 5.
[z] 1. Cor. 7. 3. 1. Iohn. 2, 15 16. 17.
[a] Ier. 9, 23.
[b] Gal. 5, 26.
[c] 1. Cor. 13, verse. 4.
[d] Coloss. 3, verse. 17.
[e] 1. Cor. 4, 6. 7.
[f] Iam. 1, 17.
[g] 1. Thess. 5, verse. 18.
[h] Coloss. 3, 1 2.
[i] Rom. 8, 1. 2. 1. Cor. 2, 10. 11, &c. Galat. 4, 6.

And

And therefore the more Nature is
presſed downe, and tied vp, the more
k 2. Co. 4, 16 Grace is inſpired [k], & the inner man
17. with new gifts after the image of God
18. is renewed euerie daie [l].
l Eph. 4, 22.
23.
24.
Coloſſ. 3, 9.
10.

Chap. 61.

Of the corruption of Nature; and power of Gods heauenlie Grace.

SERVANT.

O Lord, my GOD, who haſt created mee after thine owne image [a], giue me ſuch Grace (which is moſt excellent, and neceſſarie vnto ſaluation as thou haſt ſhowen [b]) that I maie ſubdue my wicked Nature, drawing me alwaies vnto ſinne and deſtruction [c].

a Gen. 1, 26.
27.
Gen. 5, 1.
Wiſd. 2, 23.
Eccl. 17, 1.
2.
3.
1. Cor. 11, 7.
Coloſſ. 3, 10
b Luk. 9, 23.
c Gen. 6, 5.
d Rom. 7, 23

For I ſee in my fleſh the lawe of ſinne, rebelling againſt the lawe of my mind [d], and leading me captiue to the ſatisfieng of my deſire in manie things, ſo that without the aſſiſtance of thy moſt heauenlie Grace, powred zelouſlie into my mind, I am vnable to reſiſt the aſſaults thereof.

Yea, Lord, I lacke thy Grace, and that much Grace of thine, whereby my

my Nature prone vnto al impietie euen from my youth [e], maie be subdued, and ouercome. For nature being fallen through the offence of the first man, and defiled through sinne, the punishment therof hath redounded vnto al mankind. So that nature, which at the first thou didest make good and righteous, is now counted for the sinne, & infirmitie of the corrupt Nature, inasmuch as the motion left vnto it tendeth alwaies vnto euil, and inferior things [f]. For, as touching that little power which abideth in the same [g], that is like a certaine sparkle raked vp in the ashes.

This is that natural reason, enclosed about with blacke darknes, yet so that somewhat stil it can discerne, and iudge betweene good and euil, betweene truth and falsehood [h], although it haue no power to fulfil that which it alloweth [i], neither enioieth a perfect light of the truth [k], with soundnes of hir affections.

Hence, ô my God, is it, that, as touching the inward man, I am delighted with thy law [l], knowing that thy statutes are good, righteous, holie [m], and that they reproue euil & wickednes, and teach what is to be auoided.

[e] Gen. 8, 21. Matt. 15, 19.
[f] Wisd. 9, 15. Rom 7, 14. 15. 18.
[g] I. ohn 1, 5. 2. Pet. 1, 19.
[h] Rom. 7, 14 15, &c.
[i] Phil. 2, 13. 2. Cor. 3, 5.
[k] Mat. 6, 22. 23.
[l] Rom. 7, 22
[m] 1. Tim. 1, 8 Rom. 7, 12. 13. 18.

Rom. 7, 23. auoided. But in my fleſh I ſerue the lawe of ſinne, whileſt I obeie the appetite more than reaſon.

18. Hence it is, that to wil is preſent
n Pſ. 104, 29 with me, but alas I finde no meanes
o Rom. 7, 15 to performe. Hereof it is that often-
p Wiſ. 9, 15. times I purpoſe to doo manie things
q Phil. 2, 13. wel; but becauſe thine heauenlie fa-
r Iohn. 15, 4 5. uor is wanting [n] which maie helpe
ſ Phil. 4, 13. mine infirmitie, by a litle reſiſtance I
t Rom. 5, 20 21. ſlide backe, and tire [o]. Yea hereof it is,
u Rom. 3 20 Galat. 2, 16. Rom. 11, 5. 6. that I knowe in deede the waie of righteouſnes, and ſee as in a glaſſe what my dutie is [p], but through the waight of my ſinne [q] I haue no power to ariſe vnto perfection.

x Ro. 11, 17. 18. O Lord, how greatlie doo I lacke
y 1. Cor. 1, 19 20. thy Grace both to begin what good
z Luk. 12, 16 17, &c. is, & alſo to proceede thoroughlie in
Luke. 16, 22 23. goodnes [r]. For without it can I doo nothing [s]; through the helpe thereof I can doo al things in thee [t].

a 2. Sam. 14, verſe. 25. 2. Sam. 18, 9. 10. O heauenlie grace in deed [u], with-
b 1. Sam. 17, verſe. 4. 5, &c. out which neither the merites of man [x], nor the gifts of Nature are of
c Acts. 12, 21 22. price [y]. O Lord, without thy Grace
23. neither learning [z], neither riches [a], neither beautie [b], nor ſtrength [c], nor wit, neither eloquence is of anie waight before thee.

For the gifts of Nature are cõmon

to

to the wicked as wel as to the good [d]: but Grace is a gift peculiar onlie to the elect [e], which who so hath, are counted meete and woorthie eternal life. Finalie it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f], neither the profound knowledge of secret things, is anie thing woorth: yea neither faith, nor hope, nor anie other virtues are accepted in thy sight without loue and Grace [g].

O blessed Grace, which makest him rich with virtues, who is poore in spirit [h]; and him humble of mind, who is rich for goods [i]: Come, come downe to me, fil me earlie with thy comfort, that my mind for wearines and hunger doo not faint.

O Lord, I beseech thee, impart thy Grace vpon me [k]: that is sufficient for me [l], though I haue nought els that Nature would require. Yea, I protest, if that be with me, I wil dread no tentation, nor troble whatsoeuer [m], that is my strength [n], that bringeth counsel and helpe [o]: yea it is both mightier than al enimies [p], and wiser than the prudent [q].

It is the mistres of truth, & teacher of discipline, the light of the mind [r], the

[d] Iere. 9, 23. Psal. 73, 1. 3.
[e] Rom. 11, 5 6.
[f] Mat. 7, 22.
[g] 1. Cor. 13, 1 2, &c.
[h] Matt. 5, 3.
[i] Ro. 11, 20.
[k] Luk. 1, 30. 48.
[l] 2 Cor. 12, verse. 9.
[m] Psal. 23, 4 Rom. 8, 35.
[n] Psal. 18, 2.
[o] Ps. 19, 14.
[p] Rom. 8, 31
[q] 1. Cor. 1, verse. 19 20.
[r] Mat. 11, 25 26. Luk. 10, 21.

the comfort in affliction, the expeller of sadnes, the remoouer awaie of
f Psal. 80,3. care f, the nourisher of religion; the
4 mother of teares: at a word, without
7. it what am I but withered wood, and a
19. roote most vnprofitable, and to be
f Iohn. 15,4 cast awaie f?
5. Wherefore, ô Lord, let this thy
6. Grace both go afore, and also folowe me, whereby I maie continualie applie my selfe vnto wel-doing, through Iesus Christ thy Sonne, *Amen*.

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

LORD.

THe more thou leauest thy selfe a, my
a Luk. 9,23. sonne, the nigher thou commest vnto me b.
b 2. Co. 4,16 As outwardlie to couet nothing, causeth inward peace: so inwardlie to forsake ones selfe, ioineth man to God c.
c Luk. 9,24. My mind is, that thou learne perfect denial of thy selfe in my will
d Matt. 9, 9. Mat. 19, 27. and that without al contradiction or
e Ioh. 21, 19 muttering d. Folowe thou me e:
22. am the waie, the truth, and the life
f Ioh. 14.6. With

Without a waie men walke not; without a truth they know not, without a life they liue not. I am the waie wherin thou must walke, the truth whereunto thou must sticke, the life for which thou must hope. I am the waie inuiolable, the truth infallible, the life euerlasting. I am the right waie, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou go forward in my waie, thou shalt know the truth, and the truth shal so make thee free [g], that thou shalt attaine vnto euerlasting life.

[g] Ioh. 8, 32. 36.

If thou wouldest enter into life, keepe the commandements [h], If thou wouldest knowe the truth, beleeue me [i], If thou wouldest be perfect, sel al [k]. Wouldest thou be my disciple? then denie thy selfe [l]. Wouldest thou attaine vnto a blessed life? then despise the life present [m]. Wouldest thou be extolled in heauen? then debase thy selfe on earth [n]. Wouldest thou raigne with me? then suffer with me [o]. For onelie the seruants of the crosse doo find the waie of happines, and of a true life [p].

[h] Mat. 19, 17
[i] Iohn. 8, 31. 32
[k] Mat. 19, 21
[l] Luk. 9, 23.
[m] Ioh. 12, 25
[n] Luk 18, 13
[o] 2. Tim. 2, verse. 12. Rom. 8, 35.
[p] Actes. 14. 22.

SERVANT. O Lord Iesu Christ, forasmuch as thy waie is narrowe [q] & odious

[q] Mat. 7, 13 14.

[r] Ioh.15,18. 19 20. [f] 1.Ioh.2,15 16. 17. odious to the world [r], giue me grace with thee to despise the world [f]. For neither is the seruant greater than the Lord, nor the disciple aboue the maister [t].

[t] Matth.10, verse. 24 Luke.6, 40. Iohn.13,16 Iohn 16,20. [u] Psal.119,9 Psal. 25,12. 14. Let thy seruant be exercised in thy waie, because therein my saluation, & true holines doth consist [u]. Whatsoeuer I reade, or heare without the same, can neuer fullie recreat or delight me [x].

[x] Ps.119,14 103. 111. 127. [y] Mat.7,24 25. Iames.1,25 [z] Ioh.14,22 LORD. Sonne, seeing thou hast read, and knowest al these things, blessed shalt thou be, if thou fulfil them [y]. He that vnderstandeth and fulfilleth al my commandements, loueth me, and I wil loue him againe [z], and reueale my selfe vnto him, and bring it so to passe that he shal sit with me in the kingdome of my Father [a].

[a] Matth.25, verse. 34. SERVANT. Grant therefore, Lord, that what thou hast said and

[b] Psa.89,28 promised, maie come to me [b].

33. From thine hands I haue receaued the crosse, I wil beare the same euen to the death, as thou hast enioined

[c] Luk.21,19 me [c].

Doubtles the life of a true Christian, is the crosse; but that is the waie

[d] Actes.14, verse. 21. into heauen [d]: neither backward, nor from

from our course we maie not go [e].

Eigh brethren, let vs proceede together: Iesus wil be with vs [f], for Iesus sake, we haue taken this crosse vpon vs, let vs perseuere in the crosse for Iesus sake [g]. He wil helpe vs, who is our captaine, and goeth afore vs [h].

Lo, our King goeth in before vs, fighting on our behalfe [i]. Let vs folowe manfullie [k], let no man be dismaied; let vs euen valiantlie appoint to die in battel [l]; neuer let vs staine our honor by flieng from the crosse [m].

[e] Luk. 9, 62.
[f] Matth. 28, verse. 20. Iohn. 16, 22.
[g] Mat 5, 11. Iohn. 15, 19 20.
[h] 1 Pet. 2, 21. 22. 23.
[h] Phil. 2, 5. 6. 7. 8.
[i] Heb. 12, 1. 2. 3. 4.
Reu. 17, 14.
[k] Psa. 27, 14
[l] 1. Tim 1, verse. 18. 1. Tim. 6, 12. 2. Tim. 2, 3.
[m] Luk. 6, 26

Chap. 63.

That we should take heede of despaire, though we fal sometime.

LORD.

SOnne, patience and repentance in aduersitie [a], doth more please mee than much ioy, and deuotion in prosperitie.

[a] Esai. 30, 15 Luk. 21, 19.

Why art thou vexed at so smal a thing spoken against thee? the which were it greater should not mooue thee [b].

[b] Matt. 5, 11.

Care not for this, it is no new thing, nor the first [c], and shal not be the last, if thou liue longer.

[c] Heb 12, 3. 1. Pet. 2, 21. 22.

O. I. Thou

Thou art man good inough, while
d Matt. 26, verse. 33. 35. prosperitie doth last [d]; yea thou canst
Luk. 22, 33. giue counsel also to others, and encourage them with words: but when sudden aduersitie is at hand, thou art straight-waie without both counsel
e Matth. 26, verse. 69. 70. and courage [e].

Weigh what thy frailtie is, of which
Luk. 22, 56. 57. thou hast proofe oftentimes in litle chances. Notwithstanding these and
f Ps. 119, 67. 71. such like, are good for thee [f].

Cast these things out of thy mind,
Prou. 3, 11. 12. as thou knowest thou shouldest doo;
Heb. 12, 7. 8. 9. and if they touch thee, endeuor that they neuer ouerthrowe thee, nor ouertroble thee: at the least wise beare
g Rom. 12, verse. 12. them patientlie [g], if thou canst not ioyfullie.

Iames. 1, 1. 2. Now if thou heare such things against thy wil, and conceaueſt indignation thereat, bridle thy selfe, and take heede that nothing slip out of thy mouth, wherebie the little ones
h Mat. 18, 6 7. Mark. 9, 42. Luke. 17, 1. 2. maie be offended [h]. So wil both this perturbation of thine quicklie be setled, and thy griefe of mind, through the returne of Gods grace, be turned into ioy.

I yet liue, saith the Lord, readie to
i Psal. 50, 15 Psal. 91, 15. Esaie. 49, 8. helpe, and extraordinarilie to comfort thee, if thou cal vpon me [i] religiouslie

ouslie in faith [k].

Be thou patient, and prepare thy selfe to greater trobles [l]. Thou must not therefore be out of hart, though thou see thy selfe greatlie to be afflicted, & tempted grieuouslie [m]. Thou art a man, no God; neither Angel, but flesh.

[k] Mat. 21, 22. Iames. 1, 6.
[l] Psa. 27, 14. Psal. 31, 24. 1. Co. 16, 13.
[m] 1. Cor. 10, verse. 13. Iames. 1, 1. 2.

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angel in heauen [n], nor Adam the first man in paradise [o] could, for both fel quicklie?

[n] Iob. 4, 18. 2. Pet. 2, 4. Iude. 6.
[o] Gen. 3, 17.

I am he who wil both strengthen the mourners with health [p], and exalt vnto my dignitie such as acknowledge their owne weakenes [q].

[p] Ps. 113, 7.
[q] Ps. 145, 19. Luke. 1, 52.

SERVANT. O Lord, for thy words, more sweete to me than honie, and the honie-combe [r], I thanke thee.

[r] Psal. 119, verse. 103.

Alas, in such calamitie and trobles what should I doo, dideſt not thou strengthen mee with this ghostlie speech [s]!

[s] Psal. 119, verse. 92.

So that at length I maie come vnto the port of saluation, what skilleth it what and how great things I endure?

[t] Rom. 8, 18. 35. 36.

O Lord, grant me a good end; and a blessed departure out of this life: O my God, remember me [u], & guide

[u] Luke. 23, verse. 42.

me the right way into thy kingdome, *Amen.*

Chap. 64.

That high matters, and secret iudgements of God should not be searched after.

OF hard matters, my sonne, and of the secret iudgements of GOD take heed thou dispute not [a]. I saie reason not either why this man is so reiected, or that man in such fauor [b]; why this man is so miserablie afflicted, that man so highlie aduanced.

[a] Prou. 25, 2. Eccl. 3, 22. 23. 24. [b] Rom. 11, 18. 19.

These things are beyond the reach of man; neither is anie reason, or disputation meete inough to search out the counsel of the Almightie [c].

[c] Esa. 40, 28.

Therefore, when either the enimi doth bring these thinges into th minde, or els some curious felowe enquire of thee, answere with th Prophet [d]: Righteous art thou, Lord, and iust are thy iudgements. A gaine, saie, [e] The iudgements of th Lord are truth, they are righteous a together.

[d] Psal. 119, verse. 137. [e] Psal. 19, 5.

For my iudgements are to be fe re

red, not to be discussed, in asmuch as they are aboue the capacitie of man [f]. [f] Ro. 11, 33.

Doo thou neither enquire, nor dispute touching the merits of saincts, who either was more holie in the world, or is more glorious in heauen. For these things oftentimes breede strife, and vaine contentions [g], yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discords [h], whiles one doth proudlie contend one to be more holie, and religious than another. [g] 1. Tim. 1, 4 [h] 1. Tim. 6, 4 5.

The desire to learne, and to finde out these things gets no profit at al; but displeasure of the saincts. For I am not the God of dissention, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of mind [l]. [i] 1. Cor. 1, 14 verse. 33. [k] Matt. 11, 29 [l] Esai. 57, 21

Some through good wil are more inclined toward these than toward those: but that doo they rather of humane affection, than of heauenlie [m]. [m] 1. Cor. 3, 3 4. 5.

I am he who made al the saincts [n], who haue indowed them with gifts [o], and exalted them to glorie [p]. I know what euerie one hath deserued, I prevented them with most liberal blessings [q]; I before the world began, foreknew who were to be loued [r]; I [n] Gen. 2, 9. [o] Iam. 1, 17. [p] Ioh. 17, 22 [q] Psal. 21, 3. Matth. 5, 45 [r] Rom. 8, 28 29. 30. 2 Tim. 1, 9

choſe them out of the world [f], not they me; I, of my great fauor, called them [t], and drew them [u] mercifulie vnto me; I lead them through manifold tentations [x], and powred moſt ſingular comforts vpon them [y]; I gaue them power to perſeuere [z], and crowned their patience [a]; I knowe both the firſt and the laſt [b]; I loue al men moſt wonderfulie [c], I am to be praiſed in al my ſaincts [d] and in each of them honored and glorified, who haue ſo glorioufſlie exalted ſuch as I did predeſtinate [e], and that without anie merits at al which they had done [f].

Therefore who ſo deſpiſeth euen the leaſt of my ſeruants, doth not honor the great [g]. Becauſe I haue made the ſmal as wel as the great; ſo that he who derogates from anie of the ſaincts, derogates from me, and from al the partakers of the celeſtial kingdome.

For al are one through the band of loue, they al thinke one thing, they mind one thing, and they loue al as one [h].

Yea, which is far more ſtrange, they loue me more than themſelues, or anie merits of their owne [i]. For being

f Ioh. 15,16.
t Rom. 8,30
u Iere. 3, 31. Iohn. 6, 44. 65.
x Heb. 11,32 33. 34.
y Pſa. 94, 19
z. Cor. 1,7. 2. Cor. 7.4 5,&c.
z Phil. 1,12. 13. 14.
Phili. 2, 30.
a 2. Tim. 2, verſe. 12. Reu. 2, 26.
b Ma. 19, 30
c Mat. 5,45. 1. Tim. 2,4.
d Pſa. 148,1 2,&c. Pſal. 150, 1. 2,&c.
e Rom. 8,30 Epheſ. 1,4. 5.
f 2. Tim. 1,9
g Mat. 10.40 Mat. 18, 10. Mat. 25, 45. Luk. 10,16.
h Rom. 12,4
i Exo. 32,32

being rauiſhed aboue themſelues, and carried awaie from al ſelfe-loue, they proceede wholie into the loue of me, ſo that nothing can either turne them awaie, or keepe them downe [k]. For being ful of eternal truth, they burne with the fire of loue vnquenchable.

Let therefore carnal, and fleſhlie men, who knowe nothing but how to loue their priuate ioies [l], ſurceſſe from prating about the ſtate of the godlie [m]. For they ad vnto, and diminiſh from their praiſes, according as in affection they are inclined, not as pleaſeth the eternal truth.

Manie are ignorant; but they eſpecialie, who being ſmalie inlightened, can ſeldome loue anie man with a perfect ſpiritual affection of loue [n].

Some through natural and humane affection are inclined toward theſe men, and toward thoſe: and as they thinke of earthlie, ſo they iudge of heauenlie things [o].

But vnſpeakeable is the difference betweene thoſe things which vnperfect men do dreame of, and betweene that which men ſpiritualie inlightened from aboue [p] doo behold [q].

Therefore my ſonne, wade not curiouſlie

[k] Rom. 5, 3. 4. 5. Rom. 8, 35. 36.

[l] 1. Cor. 13, 5

[m] 1. Cor. 2, verſe. 14.

[n] 1. Ioh. 2, 9 10, &c.

[o] Wiſd. 9, 13 14. 15. Iohn. 8, 15. Iohn. 3, 3. 4. 5.

[p] 2. Tim. 3, verſe. 16. 2. Pet. 1, 21.

[q] Mat. 13, 11 Iohn 8, 23. 2. Cor. 2, 14. 15. 16.

riouſlie in thoſe matters, which paſſe
r Eccl. 3, 22. the reach of thy wit r: but bend thy
23. whole ſtudie, that thou maieſt be
24. found the leaſt in the kingdome of
s Matth. 5, 3 God s.

Now in caſe a man knew who were either more holie for zeale, or in place more honorable than the reſt in the kingdome of heauen, what good would that knowledge bring him, but onlie to make him the more
t Eccleſ. 1, humble in my ſight thereby t, and to
verſe. 13. breake the oftener into the praiſe of my Name!

He pleaſeth God better that thinketh how great his ſinnes, and how
u Mat. 18, 1. litle his virtues are u, and how far he
2. is from the perfection of godlie men, than he dooth which diſputeth about the highnes & baſenes of the ſainctes of God.

They glorie not of their owne merits, in aſmuch as they aſcribe no goodnes to themſelues, but confeſſe that whatſoeuer they haue, commeth
x 1. Cor. 4, 6 fro me x who haue giuen them al
7. things y of mine infinite mercie and
y Iam. 1, 17. loue.

And they for their parts are filled
z Pſa. 16, 11. with ſuch fulnes of the Godhead, and
Iohn. 16, 22. ioy z, that they lacke no glorie, nor
33. felici-

felicitie at al.

The saincts the more brighter in glorie, the more humble are they [a], and the nigher and deerer to me. Therefore shal you finde it written, that they cast their crownes before the throne of God [b], and, with faces toward ỹ ground before the lambe [c], worshipped him who liueth for euer and euer.

[a] 2. Cor. 12, verse. 4. 5. 10.

[b] Reu. 4, 10. 11.

[c] Reuel. 5, 8 12. 13.

Manie reason who is greatest in the kingdome of God [d], which neuer reckon whether they be themselues to be counted in the number of ỹ least.

[d] Matt. 18, 1 Mark. 9, 34. Luke. 9, 46.

In heauen to be euen the least is a great thing, where al be great: For al both shal be called [e] and are [f] the children of God.

[e] Matt. 5, 9. Matth. 6, 9.

[f] Mat. 13, 38 Mat. 25, 34.

He that is least shal become as a thousand [g]; and he that is an hundred yeeres old being a sinner, shal die as a yoong man [h].

[g] Esa. 60, 22

[h] Esa. 65, 20

For when the disciples demanded who in ỹ kingdome of heauen should be greatest, they had this answere made them [i]: Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore shal humble himselfe as this litle childe, the same is the greatest in the king-

[i] Matt. 18, 3

dome of heauen.

Wo then to them who disdaine to humble themselues with litle ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat [k]. Wo also to the rich [l], who haue their comforts in this world. For they shal stand howling without [m], when the poore are entered into the kingdome of God.

But ye meeke ones [n] reioice; and be glad ye poore. For yours is the kingdome of God [o], obeieng or walking in the truth.

k Mat.7,13.
l Luk.6, 24.
m Matt. 25, verse. 41. Luk.16, 23. 24.
n Mat.11,29
o Matt.5, 3.

Chap. 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.

O My Lord, wherein is mine hope fixed in this life? or what is my greatest comfort of al things which are anie where vnder the coape of heauen? Is it thou, my Lord and God, whose mercie is infinite?

When was it with me either wel, if thou wert absent; or il, if thou were present [b]?

Doubtles I would choose to be rather

p Psa.100, 5 Psa.103, 11. Lam.3, 22. 23. Ecclus.18,3 4. 5.
b Ps.104,27. 28. 29.

ther poore for thee [c], than rich without thee [d]: and rather with thee to be a pilgrime on earth [e], than without thee to possesse heauen [f].

Where thou art, there is heauen [g]; where thou art not, there is hel, and destruction [h].

Thou alone art the thing which I desire [i]; therefore neede haue I to sigh, to crie, to praie vnto thee [k].

Finalie I can trust none, that can dulie assist me in my trobles, but thee alone my God: thou art mine hope [l], thou art my confidence, thou art my comforter, in al things most faithful.

Al men seeke their owne [m]: but thou desirest naught but my welfare and profit [n]; and turnest al things for me to good.

In that thou laiest me open to tentations and trobles, it is altogether for my profit [o]. For thy woont is a thousand waies to trie such as thou louest [p]. In which trial thou oughtest no lesse to be loued, and praised, than if thou didest repleniſh me with al celestial comforts [q].

Wherefore in thee, my Lord and GOD, I place al mine hope and confidence [r]; on thee doo I laie al my

[c] Matt. 5, 3.
[d] Luk. 6, 24. Luk. 16, 24.
[e] Luk. 9, 58.
[f] Esai. 14, 12
[g] Psal. 11, 4.
[h] Ps. 104, 29
[i] Ps. 119, 174 Psalm. 42, 1.
[k] Ps. 50, 15. Psal. 120, 1.
[l] Psal. 18, 1. 2.
[m] Phil. 2, 4.
[n] Eze. 18, 31, 32.
[o] Ps. 119, 67. 71.
[p] Wisd. 3, 5. 6. Iob. 7, 18. Exo. 20, 18. 19. 20. Deut. 13, 1. 2. 3. Heb. 12, 3. 4. 5. Acts. 14, 22.
[q] Rom. 8, verse. 35. 36, &c.
[r] Psal. 31, 1. Psalm. 71, 1.

f Psal. 61,2. my calamities and trobles f. For
Psal. 62,7. without thee whatsoeuer I behold is
t Ps.102,24. al fraile and transitorie t.
25.
26. For neither can freendes profit u;
27. nor strong men, helpe x; nor wise
Malach. 3,6 men, counsel wel y; nor learned
Heb. 1, 10. bookes, comfort z; nor riches saue a;
11. nor secret places, hide b; vnles thou
12. be presen, and helpe, strengthen,
u Psa. 118, 8 9. comfort, instruct and keepe.
x 2. Mac. 15, For whatsoeuer seemes to belong
verse. 25. to the attainement of peace and feli-
26. citie, without thee is nothing, and
27. brings in deede no felicitie at al c.
Ps. 33, 16. 17 So that thou art the cheefest end d,
y Psal. 2, 1. the perfection of life, and the pro-
2, &c. foundnes of speech, in thee to trust a-
z 1. Cor. 1, 20 boue al things is the cheefest com-
a Luk. 16, 24 fort of thy seruants.
b Psa. 127, 1.
c Ps. 134, 29 On thee doo I looke e, in thee doo
Hos. 13, 10. I trust f, ô my God, and father of mer-
11. cie g.
d 1. Cor. 15,
verse. 28. Blesse, make my soule holie with
e Psal. 25, 1. celestial happines, that it maie be thy
f Psal. 31, 1. sacred habitation, and seate of eter-
Psal. 71, 1. nal glorie, a temple pure from al fil-
g 2. Cor. 1, 3 thines h, which may offend the eies
h 1. Cor. 3, 16 of thy Maiestie.
17.
1. Cor. 6, 19. O Lord, according to the greatnes
20. of thy mercie, and according to the
i Psal. 51, 1. multitude of thy compassions i looke

vpon

vpon me; and heare the ſupplication of thy poore ſeruant [k], liuing far off a baniſhed man in a ſauage contrie [l].

Protect, and keepe the ſoule of thy poore ſeruant [m] among ſo manie dangers of this mortal life; and bring me by the conduction of thy fauor into the contrie of eternal glorie [n] through the waie of peace [o]: *Amen.*

k Pſal. 34,6.
l Gen. 47,9. Heb. 11,13. 14. 15. 16.
m Pſal. 71.3
n Reu. 21,23
o Luk. 1,79.

1. Tim. 1, 17.

Now vnto the King euerlaſting, immortal, inuiſible, vnto God onlie wiſe; be honor, and glorie for euer and euer,
Amen.

Certaine ſpecial praiers
contained in this Booke.

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3. Praie vnto God, For
- a quiet conſcience, pag. 178.
- grace to cal the benefits of God into mind, in the third booke, chap. 25, pag. 167.
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Vſe, if thou wilt praie vnto God,
- For
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5 How to read and studie the holie Scriptures with profit. 11.
6 That inordinate, and carnal affections must be mortified. 12.
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9 For obedience & subiection. 16.
10 Against idle meetings, and vaine talke. 18.
11 How to come vnto quietnes in mind, and to a godlie life. 19.
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13 That no man either is, or hath bin without tentation, and how to suffer, and resist the same. 23.
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15 Of

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